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THE EARLS, EARLDOM, AND CASTLE OF PEMBROKE.

No. II.

(Continued from p. 13.)

OF the sons,—

1. Richard, Earl of Hertford, who succeeded to the honour of Clare before 1131, when he rendered an account to the Exchequer for £43 6s. 7d., and who was slain by the Welsh in 1136, was ancestor of the Earls of Gloucester and Hertford, whose chief Welsh seat was Cardiff.

2. GILBERT, Earl of Pembroke.

3. Walter, the reputed founder of Tintern Abbey, though Tintern, or Dindyrn, was not unknown in British history. It was the retreat of Tewdric, King of Morgannwg, whence, A.D. 610, he sallied forth to lead his people against the invading Ceolwulph, and by his fall and burial gave name to Merthyr-Tewdric, or Mathern.

4. Baldwin, whose liberal ecclesiastical donations are recorded in Normandy, and who is said by some authorities to have died childless, but by Dugdale to have left three sons and a daughter.

I.—GILBERT DE CLARE, surnamed "Strongbow," Earl of Pembroke, and so called of Striguil, by reason, says Dugdale, that he had his chief residence at Striguil Castle, near Chepstow. (Dugd. *Baron.*)

As early as 1113, though a younger son, he was a

considerable proprietor in West Wales, probably having inherited from his father his West Wales lordships, a property of little value, exposed to perpetual attacks from the Welsh, and requiring constant attention. In this year he commanded the van of the very considerable army levied by the king for the invasion of North Wales, then in insurrection under Griffith Gwynedd, and Owen, Prince of Powis. Probably while thus engaged he neglected his other interests, for in 1114 Griffith ap Rhys, who had returned secretly from Ireland, and was residing with his brother-in-law Gerald at Pembroke, broke away with his brother Owen, invaded Caermarthen, and ravaged Kidwelly and Gower. This attack provoked King Henry, who in 1114 marched to the relief of Pembroke, taking with him Robert, Earl of Gloucester, his natural son. Possibly it was to prevent a repetition of these excesses that about this time Earl Gilbert completed, as is said, the settlement of West Wales, by the construction or reconstruction of the two castles of Aberystwyth and Abertievi, or Cardigan. In 1116 Griffith ap Rhys was again in arms, but Henry did not return to Wales until 1122, when, while riding through a defile, a Welsh arrow struck his mail, and so alarmed him that he retired. It was during these disturbances, probably in 1114, that Gerald met with and slew his ancient enemy, Owen ap Cadogan.

In 1134, the year of the death of Duke Robert at Cardiff, the Welsh again rose. Henry was in Normandy, but was preparing to return and put them down, when, December, 1135, he died, leaving Wales on the verge of a general rising, which took place in the following year, on the appearance of Stephen in England. Gilbert now transferred his allegiance to Stephen, whom he supported against Maud and the Plantagenets, and who gave him Pevensey, which he strengthened, but afterwards forfeited. The sons of Gerald, with the men of South and West Wales, by degrees espoused the same side, opposed however by Robert, Earl of Gloucester, brother to Maud.

In January, 1136, the Welsh, emboldened by King

Henry's death, and the consequent dissensions, burst into Gower with more than usual ferocity, and were in consequence attacked by Richard, Earl of Hertford, Gilbert's elder brother, who was at that time in opposition to Stephen, and who was supposed to have negotiated for the support of the Welsh, by whom he was both feared and esteemed. However, he met them in the field, and was slain, 15th April, about the time of the death of Griffith ap Rhys. The Welsh then overran Cardigan, and besieged Earl Richard's widow in the castle. Baldwin his brother failed to advance beyond Brecon; but the castle was relieved, according to some rather questionable accounts, by Milo Fitz-Walter, though not in time to prevent the district of Ros, which included Haverford and the peninsula of Pembroke, from being ravaged.

A few years later Gilbert inherited Nether Gwent, and probably the honour of Striguil, and the other Welsh possessions of his uncles Roger and Walter; and in 1138, the year of the battle of the Standard, and during the struggle between Stephen and Maud, he was created by the former Earl of Pembroke, an honour which did not prevent him from verging on rebellion when refused the custody of the castles of his nephew Gilbert, Earl of Hertford or Clare, then under age.

In March, 1141, he fought on Stephen's side at the battle of Lincoln, but on Stephen being taken prisoner by Robert, Earl of Gloucester, he fled. In 1144 he built, or rebuilt, the castle of Caermarthen, which, however, with his castles of Dynevor and Llanstephan, were taken shortly afterwards by Cadelh, son of the late Prince Griffith ap Rhys, and held by him some time in defiance of the earl.

The year 1147 was celebrated in South Wales by the foundation, or perhaps the renovation, of Margam Abbey, the death-bed work of piety or alarm of Robert, Earl of Gloucester, and one which tended powerfully to civilize and settle the vale of Glamorgan.

In the height of the quarrel between Stephen and Henry II., 6th January, 1148, Earl Gilbert died, having

latterly opposed Stephen. He was buried, and had an "obit," at Tintern.

He married Elizabeth, reputed to have been mistress to Henry I., sister of Waleran, Earl of Mellent, or Meulan, an ancient and powerful family in Normandy, (*Art. de Ver. les dates*, ii.) and by her had two sons, RICHARD, his successor, and Baldwin, who distinguished himself at Lincoln in 1141, and harangued the troops before the battle in the place of Stephen, who was hoarse. Earl Gilbert left also a daughter, Basilea, who married Raymond le Gros. (Sir J. Ware, i. 190.)

II.—Richard de Clare, Earl of Pembroke, surnamed Strongbow, was also occasionally designated as of Striguil, where he resided. In a charter to Vivian de Cursun, of Rathkerry, near Dublin, he styles himself "Richard, son of Earl Gislebert." Milles (*Catalogue of Honour*, 420) speaks of his being styled in a charter of Henry II. "Earl of Buckingham," probably from his large share of the Giffard inheritance. His principal fame is derived from his conquest of Ireland.

At his accession to the earldom, in 1149, Cadelh and his brother still held Kidwelly and their recent spoils, but in the following year Cadelh was waylaid and disabled by the men of Tenby, in revenge for which act his brothers Meredith and Rhys in 1152 took Tenby Castle, then held by William Fitz-Gerald. In the year 1153, a year memorable in Christendom for the death of St. Bernard, Earl Richard and his kinsman Roger de Clare witnessed the treaty between Henry and Stephen, under which Henry's succession was secured. (Hollinshed.)

On becoming king, Henry was opposed by Hugh Mortimer, a Lord Marcher, and in consequence he seized, 1155, upon the castles of Gloucester, Wigmore, and Bridgenorth. In the second year of his reign, Henry seems to have contemplated an expedition into South Wales and Ireland, for the royal "corrody" was conveyed "in one ship" to Pembroke, for the hire of which Roger the Constable had £4. (*Pipe Roll*, 108.) According to Powel, the peninsula was about the same

time, 1155, re-inforced by a new colony of Flemings, to whom Henry refused refuge in England.

In 1156 Henry visited Anjou to put down his brother Geoffrey. He returned in the following year, and at once entered North Wales with a strong army, restored Basingwerk Castle, and forced Prince Owen to sue for peace. Meantime, Roger, Earl of Clare, attacked the Welsh in Cardigan and the western counties, and in the year following, 1158, appeared at Caermarthen. The Welsh, however, headed by the celebrated Glamorganshire hero Ivor Bach, made a movement in his rear, and took Cardiff Castle, and in it the Earl of Gloucester and his countess, Hawisia. (*Ann. de Margam.*) The earl had been active against the Welsh a short time before, and had assisted the Earl of Clare, and Cadwallader, his brother-in-law, in raising the siege of Caermarthen, when attacked by Prince Rhys.

It was during Henry's Welsh campaign of 1157 that occurred the celebrated act of treachery or cowardice, of Henry de Essex, hereditary standard-bearer of England, who threw down the royal banner in the face of the Welsh, and fled; an offence which, after being vanquished in single combat on the meads of Reading, he expiated as a monk in that abbey.

In 1162-3 Henry was in Brecknockshire, and soon afterwards received homage from Prince Rhys, who nevertheless speedily burst into Cardigan and Pembroke, and prepared the way for a general rising which occurred in North Wales in 1164, and enabled Rhys to take the castles of Cardigan and Kilgerran, then commanded by Robert Fitz-Stephen, the constable, who had married Nest, the widow of Gerald de Windsor. Notwithstanding this, it appears from M. Paris that in 1165, Carte says 1162, Rhys did homage to Henry at Woodstock. No doubt the extreme difficulty of holding so remote a part of Wales would dispose Henry to be content with a formal submission. The Welsh wars were only carried on in summer. In winter the natives recovered their losses. Langtoft spoke the general opinion when he said,—

"In Wales it is full strong to war in winter tide,
For winter there is long, when summer is here in pride."

Possibly it was during one of these visits to England, while he held Cardigan, that Prince Rhys dined with Bishop de Vere, a kinsman of the de Clares, at Hereford, in company with Walter, son of Robert de Clare, and Giraldus, who relates the story. Rhys was sitting between the two Normans, on which Giraldus congratulated him on sitting between two members of a family whose lands he possessed. On this questionable speech, the bishop observed courteously, "since we were to lose those lands, we are much pleased that so noble and loyal a prince as Rhys should hold them." It was in 1165 that Thomas à Becket called in vain upon Roger de Clare to do homage for Tonbridge.

During all these disturbances in West Wales, Earl Richard seems to have interfered personally but little, living in a sort of retirement in his castle of Striguil. Circumstances were now to awaken his dormant ambition.

The settlement of South Wales had always been regarded as the main step towards the conquest of Ireland. William the Conqueror and Henry I. had contemplated this enterprize, and Henry II., on his accession, had obtained from Pope Adrian Breakspeare a bull, and a ring of investiture of its sovereignty, on confirmation of certain ecclesiastical arrangements carried out by the legate some years before in 1150 at the synod of Drogheda.

Henry, however, though he made some progress towards raising an army in 1152, was otherwise engaged, and permitted the project to slumber, until in 1169, Dermot M'Murrough, or M'Carty-more, king of Leinster, ejected from his kingdom by a neighbour, requested permission to seek the aid of some of Henry's English barons. The king, then in Aquitaine, assented, and Dermot applied to Earl Richard, a popular, powerful, but needy man. The guerdon was to be Eva, Dermot's daughter, and the reversion of the kingdom if recovered. The earl's support was at first passive. He allowed Dermot to canvass his Welsh dependents; and thus was

secured the active aid of David, Bishop of St. David's, Maurice Fitz-Gerald his brother, and Robert Fitz-Stephen, constable of Kilgerran, their uterine half-brother.

In May, 1170, Fitz-Stephen landed with sixty men-at-arms, and took Wexford, and thus paved the way for the earl, who then applied in person to the king for a formal permission. Henry, very jealous of so powerful a subject, did not assent, though he did not positively refuse. The earl, in May, 1171, sent over Raymond le Gros, and Hervey M'Morres, and followed in person in mid-August, with 200 knights and 1200 infantry, thus completing the five Norman leaders in the conquest of Ireland, alluded to in the old Welsh verses, translated in the excellent and critical work of Mr. Stephens,—

. "it was necessary to pray,
For fear of five chiefs from Normandy;
And the fifth going across the salt sea,
To conquer Ireland of gentle towns."

They landed at and stormed Waterford, marched to Dublin and Meath; and the earl, without the usual permission from his feudal lord, married Eva. (*Milles Cat. of Hon.*) All Ireland became alarmed at the invasion, and to avert the divine vengeance, the people, moved by the clergy in synod at Armagh, decided to abolish the practice of purchasing English children as slaves.

Henry's jealousy was now fully excited. He prohibited all supplies, and recalled the earl's followers upon their allegiance. This, known in Ireland, raised the natives and unsettled the earl's troops. His position became critical. To pacify the king, he dispatched Raymond le Gros, charged, says Hollinshed, with the following letter:—

"My right honourable lord,

"I came into this land, with your leave and favour, as I remember, for the aiding and helping of your servant Dermot M'Murrough, and whatsoever I have gotten and purchased, either by him or by any others, as I confess and acknowledge the same from and by means of your gracious goodness, so shall the same still rest and remain at your devotion and commandment."

The king detained the messenger a considerable time, and finally dismissed him without any definite answer. No doubt he wished the earl's position to become more dangerous; and in fact had it not been for the gallant defence of Milo Cogan, one of the earl's Anglo-Welsh retainers, probably from Glamorgan, where a parish still bears the name, the whole army would have been extirpated by the Irish.

In the following year King Dermot died, and the earl succeeded to his territory. Henry now began in earnest to take up Pope Adrian's authority, and determined to visit Ireland. His first step was to recall the earl, who obeyed the summons, and met the king at the head of his army, at Newnham, near Gloucester.

The meeting was at first stormy, but the earl formally surrendered his own and his wife's Irish possessions, and accepted a regrant of the greater part of them. Dublin, and the maritime castles, were retained by the crown; the rest was to be held by the earl, by the service of 100 knights' fees. The crown also reserved the "*jura regalia*," and the right of appointing bishops. No copy of the royal charter has been preserved, but it was confirmed by John to a later earl.

The earl and the king proceeded with the appearance of amity to Pembroke, where the royal army was mustered. Here Prince Rhys presented Henry with thirty-six horses. He visited St. David's, was banqueted by the Bishop David Fitz-Gerald, a younger son of Gerald de Windsor, and no doubt procured a cast of the falcons for which St. David's Head and the adjacent island of Ramsey were then celebrated, and which Henry, a great proficient in falconry, is known to have esteemed. Camden relates that, seeing on a clear day Ireland from this promontory, the king said,—“I with my ships am able to make a bridge thither, if it be no further;” which speech being reported to the Irish claimant of Leinster, he said,—“did he not add, ‘with the grace of God?’ then do I fear him less which trusteth more in himself than in the help of God.” The bishop, however,

offered up prayers for the success of the expedition. Among Henry's attendants was a certain Robert Fitz-Bernard, who may possibly have given to the round tower of Pembroke its name of "Bernard's tower."

Henry sailed from Milford, and landed at Waterford on St. Luke's Day, October, 1172, 17 Henry II., with 400 knights, and 4000 men-at-arms, in 240 ships. The earl did homage on his landing, and Henry received also the allegiance of the native princes, and visited Cork, Lismore, and Cashel, where he held a synod. He was detained in Ireland the whole winter by the unusually boisterous weather; and it was not until Monday in Easter week that, on the news of his son's rebellion, he sailed from Wexford for South Wales, leaving the earl as lord steward, or seneschal, (*Patent*, 1172, 18 Henry II.,) but limiting his power as much as possible by the creation of a number of fees, held directly under the crown.

On his way home Henry heard of a prophecy of Merlin, that when a chief returned from the conquest of Ireland, wounded by a man with a red hand, he should expire upon a certain stone called Lechlavar, in the church-yard of St. David's. As Henry stood by the stone, a woman cried out in Welsh,—“Deliver us, Lechlavar, deliver the world and the nation from this man.” Henry paused, looked at the stone, and walked over it, saying, “who will now believe that liar Merlin?” Merlin, however, might have retorted, that it was for Strongbow, rather than King Henry, to beware of the fated stone.—(Camden, *Brit.* ii. 520.)

From St. David's and Pembroke, Henry visited Cardiff, where he saw his celebrated vision in the chapel of St. Piran, and plunged at once into the affairs of England, which allowed him to pay little attention to those of Ireland.

The earl did not return with the king. He married his sister to Robert de Quiney, standard-bearer of Leinster, and busied himself in settling his new possessions. Very shortly afterwards, he was, however, called away to

assist Henry in his war with France, and appears as governor of Gisors, leaving M'Morres and Le Gros in charge of Ireland. He recovered the honour of Orbec, which his family had lost, and he imprisoned his uncle, the Earl of Meulan, in the castle there.

The earl, however, soon returned to Ireland in the king's confidence. He quelled a rising revolt, reconciled M'Morres and Le Gros, who had quarrelled, and gave the latter his sister Basilea to wife. He also liberally rewarded M'Morres, Robert de Birmingham, and two Pembroke knights, Maurice de Prendergast, and Warine Fitz-Gerald. Nevertheless, the country remained in a very disturbed state.

The earl now fell sick, and after a lingering illness died in the latter part of May, 1176, of a mortification in the foot. His death was kept secret, and his sister Basilea wrote of it thus enigmatically to her husband,—

“Know ye my dear lord that my great cheek-tooth which was wont to ache so much is now fallen out, wherefore if you have any care or regard for me, or of yourself, come away with all speed.”

The earl was buried by Raymond in the church of the Trinity, in Dublin, Archbishop Lawrence performing his obsequies. A tomb was erected over his remains, which was restored long afterwards by Sir Henry Sydney when lord-deputy. Other accounts state that his corpse was removed to the chapter-house at Gloucester, where was an inscription to his memory. An effigy, said to be that of Strongbow, was discovered a century ago at Tintern.

The conqueror of Ireland was a man, says Giraldus,

“Sanguine conspicuus, et Clarensum clara de stirpe progenitus: Vir quidem plus nominis, quam hominis: plus senii, quam ingenii: plus successionis, quam possessionis.”

The same author also describes him more at length, and is thus rendered by Hollinshed:—

“This earl was somewhat ruddy and of sanguine complexion and freckled-faced, his eyes grey, his face feminine, his voice small, and his neck little, but somewhat of high stature; he was very liberal, courteous, and gentle; what he could not compass

and bring to pass in deed, he would win by good words and gentle speeches. In time of peace he was more ready to yield and obey than to rule and bear sway. Out of the camp he was more like to a soldier's companion than to a captain or ruler; but in the camp and the wars he carried with him the state and countenance of a valiant captain. Of himself he would not adventure anything; but being advised and set on, he refused no attempts; for of himself he would not rashly adventure or presumptuously take anything in hand. In the fight and battle he was a most assured token and sign to the whole company either to stand valiantly to the fight, or for policy to retire. In all chances of war he was still one and the same manner of man, being neither dismayed with adversity nor puffed up with prosperity."—(*Hibern. Expug.* cc. ii. and xxvi., and Hollinshed.)

Also his arms were so long that he was able, standing upright, to touch his knees. (Milles, *Cat. of Hon.*)

Earl Richard married Eva, daughter and heiress of Dermot M'Murrough, King of Leinster, and had by her one daughter and heiress, ISABEL, who was born about 1170, and consequently was a mere infant at her father's death. The earldom of Pembroke became extinct, but the estates and a claim to its revival passed to Isabel, and was successfully advocated by her husband, William Mareschal. The wardship of the heiress and of her property were in the crown.

Some accounts speak of a daughter of the earl by a former wife, married to a youth of the house of Fitz-Gerald, but for this there is slight authority.

The lordship of Leinster, won by Earl Richard, was composed of the subordinate seigniories of Weishford, Kildare, Kilkenny, Ossory and Catherlogh, which were afterwards divided among his descendants.

The armorial bearings attributed by later heralds to Earl Richard are, "on a chief 3 crosses patee fitchee;" and to his wife Eva, "*sable*, 3 garbs *argent*, banded *or*."

The history of the house of Mareschal forms the next step in the descent of the earldom of Pembroke.

GEO. T. CLARK.

Dowlais, January, 1859.

(*To be continued.*)

LETTER FROM MEREDYDD OWEN TO DR. PLOTT.

THE following letter has been communicated to us by Thomas Wright, Esq., F.S.A., who has in his possession a nearly contemporary copy of it, for an equally old hand, though quite different from that of the body of the letter, has written on it, "A Coppy of Mr. Meredith Owen's Letter to Dr. Plot." It is sufficiently curious to deserve a place here, although, as we need hardly remark, the philology of the languages to which it relates has been greatly developed since the time of Meredydd Owen.

The orthography of the original is here strictly preserved, but it will not present any difficulty to the Welsh antiquary.

To those who are acquainted with Nant Francon, (*Nant yr avancwn*;) it will not appear surprizing that the natives of that sublime mountain district should reach the great ages mentioned by Mr. Owen, though we have not heard of any centenarians there at the present day. It would be worth while, however, to inquire after any who may have outlived three generations of men in this or any other part of Snowdonia; and, in fact, the recording all such extreme instances of longevity is not beneath the notice of the historical antiquary.

The pearls mentioned in this letter still have their representatives in the Conwy, and, we believe, other Welsh and Irish rivers, though they are now found only of small size. A fishery of the mussels, for the sake of the pearls, is still carried on at Conwy; but the pearls are used for industrial rather than for ornamental purposes, and are, we understand, sent into England to make certain fine kinds of jeweller's cement.

This letter will have its own special value in the eyes of all who are acquainted with Edward Lhwyd's *Archæologia Britannica*.

Nant Phránkon, May 20, 1690.

Hon^d. Sr,

I returne you my humble thanks for y^r obligeing letter, & shall not fail to use my best endeavours of giving you some satisfaction in your enquires by y^e next return of y^e carrier.

As for y^e age of y^e inhabitants of this mountainous tract, they generally live about fore-score years, and frequently exceed y^t age. One Mredyth ab Evan ab Enion liveing now in y^e parish of Kylynog is in y^e hundred & thirty-forth year of his age. One Rhys ab Owen of y^e valley of Lhan Berys in my neighbourhood is aged one hundred and two: & this summer was 3 year I have seen him mow hay grass in y^e same valley. To see men & women strong & active at seventy is no rarity: it being not unusall wth such to persue y^e sheep & goats to y^e steepest rocks, & highest mountains; but of this more perticlarly hereafter, if you desire it.

As for y^e pearls found in these mountainous rivers, they are very plentiful, & commonly large: though few of them well coloured: they are found in a large black muscle, peculiar to such rivers. Several ladyes of this county & Denbigh-shire have collections of good pearle, found cheifly in y^e river Conwy. One Mr Wynne of Bodyskalhen (a gentleman in severall respects very curious & ingenious) hath a stool-pearle out of y^e river as big as y^e kernell of a field-berd, much of y^e colour of a common blew agat, but wth two white circles: one at y^e basis (if I well remember) and y^e other about the midst of it. Common people call y^e muscels, wherein they are found, by a name signifying deluge-shells: as if nature had not intended shells for y^e rivers, but being left there at y^e universall flood they had bred there, & soe propagated their kinde ever since. They know whether a muscle have a pearle in it before they open it: for such as have it, are allwayes contracted & somewhat distorted from their usuall shape.

S^r, I must beg y^e favour of you (in regard I have not time to write to Mr Lhwyl at present) to acquaint him y^t Mr Pryce hath recd y^e Saxon-Grammar, and every thing else mentioned in his letter: and now since you were pleased to permitt me to trouble you, give me leave here to take notice of an assertion of D^r Bernards (in his Epistle to D^r Hicks att the end of that Saxon-Grammar) relateing to y^e Welch Language as delivered in D^r Davies his Lexion: his words are—*Quamvis Lexicon Johannis Davisij ex quadrante Cambricum sit, semis habens a Latinis quadrante altero Anglis dominis concedente*, w^{ch} being considerable news to y^t gentleman & my self, though natives & well acquainted wth that language, we thought it worth our time to examine the Welch Lexicon & to use our best judgment in discovering what Welch words are originally Latine, & w^t English. The result of our inquirie was, y^t that Dictionary containeth about ten thousand words, whereof about fifteen hundred are indeed like to Latine words of y^e same signification, & about two hundred like y^e English. But if y^e D^r's observation be true, there should be five thousand from y^e Latine, & two thousand five hundred from y^e English, soe that to speak freely, whereas he hath affirmed

that our language, as it is in D^r Davises his Lexicon is one half from y^e Latine, we doubt whether he can make it evident y^t one sixth part of it is derived from y^t language; & whereas he delivereth y^t a fourth part of it is English, we doe not expect y^t he can satisfie any one y^t understandeth both languages, y^t y^e fortieth part of it is borrowed thence. Moreover, though we grant about fifteen hundred words to be like y^e Latine, yet we do not therefore conclude that they owe their originall to y^t language. *Marcus Zuerius Boxhornius* saith in his *Origines Gallicæ*, p. 86, *Græcorum Romanorumque sermoni quam plurimum a simillima Britannicus habeat negari non potest, neque tamen ex eo sequitur vel a Græcis vel a Romanis sermonem suum Britannos accepisse.* And I shall here beg you patience, while I instance some British words that are doubtlesse cooriginall wth y^e Latine of y^e same signification, and yet I am perswaded D^r Bernard will consent wth us y^t the Britains never borrowed these words of y^e Romans: at least but very few of them, since they were for y^e most part, and still are used by other nations, who are allowed to have borrowed none from them, and from these few I shall instance, I think with Boxhornius we may have reason to doubt of many more. The words I would submitt to his judgment are these following:

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|---|---|
| Daeac & Tir, Lat. Terra. The Irish who were never subject to y ^e Romans use Tir in y ^e same sence. | Sÿgin, Lat. succus, Slav. sucho, Bohem. sychy, Polo. suchy, ut nos monet cl. Bernardus. |
| Môr, Lat. mare. Pliny in his Nat. Hist. l. 4, c. 14, tells us y ^e Cimbles call y ^e northern ocean in their language Morimarusa, which says he signifies y ^e dead sea. Môr-marow is y ^e only terme we can give it at this day. He also tells us y ^e Gauls called y ^e maritime towns Amoricæ, & Ary-môr with us signifieth upon y ^e sea. | Phlâm, Lat. flamma. |
| Phrŵd, Lat. fretum, Scotis Frith. | Braich, Lat. brachium. |
| Mynydh, Lat. montis. | Bowyd, Lat. vita. |
| Phynon, Lat. fons. Divona Celtis erat fons Dei: nobis Phynon Dhyw. | Koppa, Lat. caput, Ger. koph., teste Boxho. |
| Lhŵch, Lat. lacus, Hib. loch, Ger. lec, teste Boxhornio. | Klÿn, Lat. clunis. |
| Ogov, Lat. cavea. | Kôl & kôlin, Lat. aculeus. |
| Brig, Lat. virga, Ang. sprig. | Gên, Lat. gena, Goth. kinn, Armen. gana, teste Bernardo. |
| Phawydth, Lat. fagus. | Gwlân, Lat. lana, Hib. Olan, Ang. wool, Slav. volna. |
| Grÿg, Lat. erica. | Blêw, Lat. pili. |
| Helig, Lat. salix, Hib. silog. Ang. sallow & willow. | Bârv, Lat. barba, Ang. beard. |
| Mâsarn, Lat. acer. | Korn, Lat. cornu. |
| Mŵgar, Lat. mora (fructus). Norwagis moarberg. Sunt mora montana, hoc est fructus chamæmori Norvagiæ Clusii. | Alarch, Lat. olor, Hib. alah. |
| | Byŵch, Lat. vacca. |
| | Kârŵ, Lat. cervus. |
| | Kath, Lat. catus, Ger. keti, Boxhor. |
| | Kêphyl, Lat. caballus, Hib. Kappwl. |
| | Keillog, Lat. gallus, Hib. kilach. |
| | Gâvor, Lat. capra, Hib. gowr. |
| | Gŵrch (capreolus), Lat. hircus. |
| | Neidr, Lat. natrix, Ang. an adder. |
| | Kanwlh, Lat. candela. |
| | Kar, Lat. currus, Ang. cart. |

Kledhiv & klethai, Lat. gladius, Hiber. kleyv.	Jay, Lat. jugum, Ang. yoke.
Sæth, Lat. sagitta.	Ivangk, Lat. juvenis, Ang. young.
Mwgr, Lat. minera, moneta, Ang. money.	Marw, Lat. mori, see y ^e 2 ^d word.
Mel, Lat. mel, Hiber. mel.	Novio, Lat. no navi.
Môch, Lat. modus, Ger. midda, Box-horn.	Kâny, Lat. cano.
Prÿv, Lat. vermis, Ang. worm.	Oed, Lat. ætas, Ang. age.
Pysg, Lat. piscis, Ang. fish.	Sygnô, Lat. sugo, Ang. suck.
Wy, Lat. ovum, Hib. yoh.	Brawd, Lat. frater, Ang. brother.
Baniw, Lat. femineus, Hib. bwnian.	Kain & gwyn, Lat. candidus.
Katarva, Lat. caterva, an old Gaulish word, Veget: We derive it from kâd, a battle, & torv, Lat. turma & turba.	Kôch, Lat. cocaneus.
Teyrn, Lat. tyrannus, unde teyrnas, regnum.	Rhÿdh, Lat. rutilus, Ang. red, ruddie.
	Kant, Lat. centum, with most other numbers, such as ÿn, dâv, trê, Lat. unus, duo, tria, &c.
	Phorch, Lat. furca.
	Merêryd, Lat. margarita, quam vocem barbaris acceptam innuit C. Plinius, Hist. Nat. l. 9, c. 36.

What we have object'd against the words that appear like y^e Latine, we also object against those that resemble y^e English; & shall not owne o'selves indebt'd *dominis Anglicis* for one moiety of y^e 200 words we have observ'd to agree in sound & signification wth y^e English, & y^t y^e English have borrow'd much more from y^e Brittaines, we think we can make evident, especially if we consider y^e language spoken by y^e vulgar in several parts of England, & more particularly towards y^e borders of Scotland: but that being besides our purpose att present, give me leave to insert a few Welsh words that doe indeed agree wth y^e English in sound and sense, & yet could not probally be receiv'd into our language from y^e English conquerors, as y^e Dr affirms; in regard they are for y^e most part to be found in y^e Armorican lexicon publish'd att Paris by Yvon Quillivere anno 1521, and y^e Brittaines who went hence to Armorica left us in y^e year 300 eighty four, whereas y^e Saxons came not till y^e 400 hundred & fifty, some British words agreeing in sound & signification wth y^e English, which yet we suppose to have been us'd by y^e Brittaines.

Aval, sic Armor. an apple, G. apffel.	Bwch, Armor. bouch, a buck.
Bâd, a boat.	Bwkl, sic Armor. buckle.
Bædhy, to beat, einbügen.	Bwkled, Armor. bowekler, a buckler.
Barkit, Armor. barquet, a lite.	Ken, shinne.
Bâs (depressus), sic Armor. base.	Klôkh (campana), a clock.
Basgd & basgawd, a basket.	Kraig, a cragg.
Bastardh, a bastard.	Krÿd, a cradle.
Bittail, sic Armor. victuals.	Kwmpas, sic Armor. compasse.
Bol, a belly, Hib. bollyg.	Kwmwd, a commot.
Bragod, bragott.	Kÿph, a chip.
Bran, sic Armor. branne.	Khwant, want.
Brawd, Armor. Brawhwr, brother.	Khwi, yee.
Bruw, a bruise.	Danadl, nettle.
Brwd (liquor fervidus), broth.	Dart, sic Armor. a dart.
Bwa, a bow.	Diblo, to dable.

Dynasdhyn, denizen.	Mês, <i>sic</i> Armor. (glandes), mast.
Dôr, <i>sic</i> Armor. a door.	Mign (Lat. stercorarium), Cestriensibus middin, miskin, & mixen.
Dôl, a dale.	Môel, bald.
Draen, <i>sic</i> Armor. a thorn.	Myrndwrn, murder.
Dwâbler (patina), <i>sic</i> Ang. Boreal.	Mw̃g, <i>sic</i> Armor. smoake.
Eidhew, Armor. Hieaven, ivie.	Mwng, mane.
Elkys, an elk or wilde swan.	Mw̃gn, mine.
Eelyn, elbow.	Nad & nid, not.
Ern, Armor. erres, earnest.	Nawn, Armor. non, no oone.
Phaen, bean.	Nedth, nitt
Phagod, <i>sic</i> Armor. fagot.	ôlh, <i>sic</i> Armor. all.
Phlŷwkh (Lat. coma), lock, flock.	Pastwn, a battoone.
Phôl, <i>sic</i> Armor. a fool.	Pig, a beake.
Gâlŵ, <i>sic</i> Armor. to call.	Rhawd, a route.
Gardais, a garter.	Rhâph, a rope.
Glaiv (Lat. falx), a gleave.	Rhent, <i>sic</i> Armor. rent.
Glân, clean.	Rheng, <i>sic</i> Armor. a ranke.
Glô, <i>sic</i> Armor. cole.	Rhidilh (cribum), a ridle.
Gniph, greife.	Rhost, <i>sic</i> Armor. roast.
Gôr (Cambris sanies, Armor. ulcus), goar.	Saphrwm, <i>sic</i> Armor. saffron.
Gwerth, <i>sic</i> Armor. havar	Sŷr, sour.
Hoseneg, hosen.	Travail (Latin labor), travell.
Lhath, a lath.	Trawd, trot.
Lhawr, floor.	Trippa (Lat. exta), tripes.
Lhedr, Armor. lezg, leather.	Wŷrh, Armor. eith, eight.
Lhyvy, a sloven.	Yshen, oxen.
Maer (prætor), a major.	Yvôry, to morrow.
Mainh, a bench.	Yspwng, sponge.
Mantelh, <i>sic</i> Armor. a mantle.	Yskravelh (Lat. strigil), to scrape.
Marke, <i>sic</i> Armor. a marke.	Yspagai, spokes.
Marl, marle.	Ywen, Armor. iwinen, an yew-tree.
Mêdh, meath.	Potten, pudding.
Mêr (aqua), a mear, Ang. Bor. lacus.	Hespen, a harp.

S^r, I should not have troubl'd you wth so insipid & tedious a discourse, but that presuming that you are intimately acquaint'd wth D^r Bernard, it is my request (if you think it may deserve his attention) y^t you would take some opportunity of offering these argumentts to his consideration: & when we shall meet att London, which I hope may be next term, you may acquaint me whether they appear of any moment; which is all att present, but that I am,

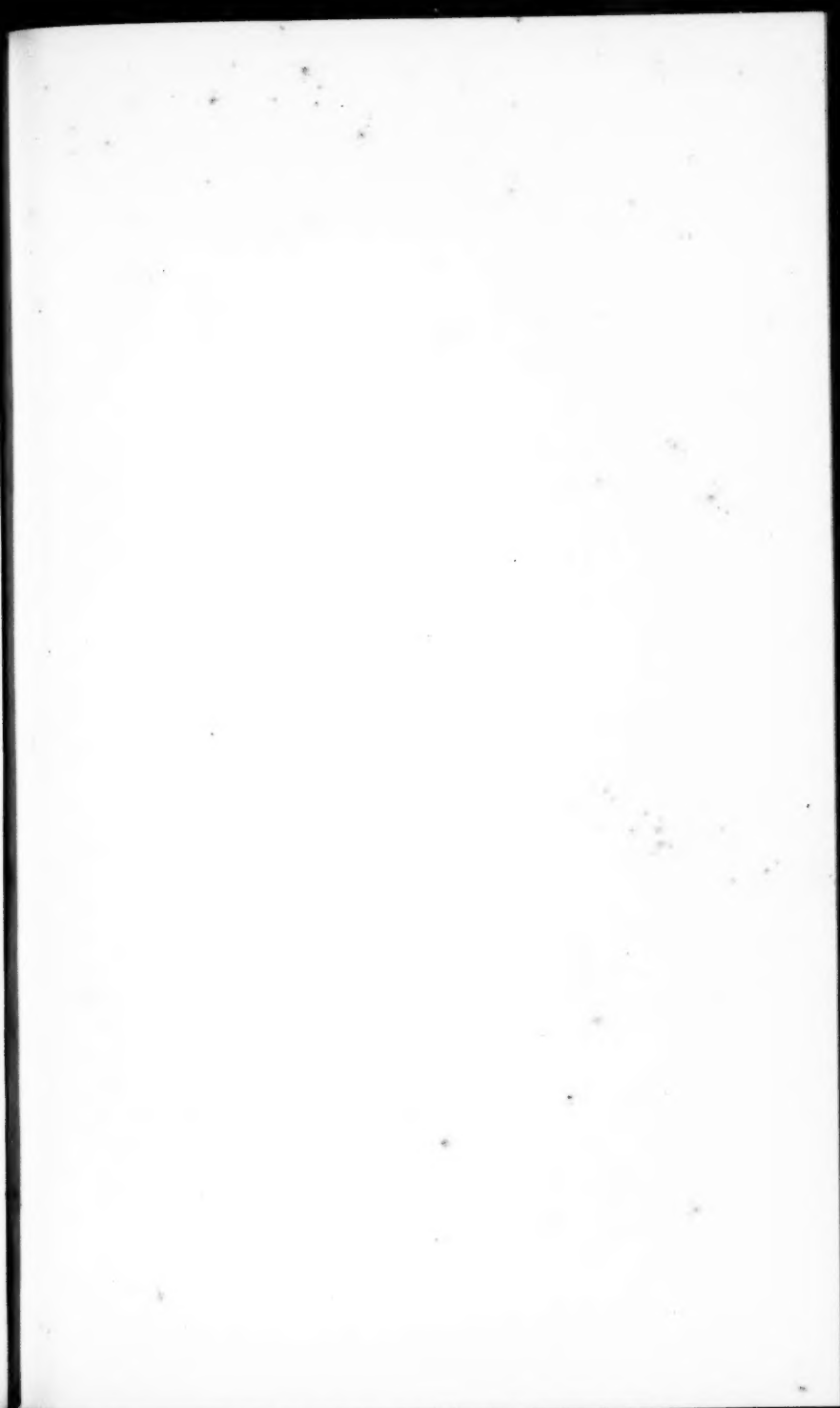
S^r,

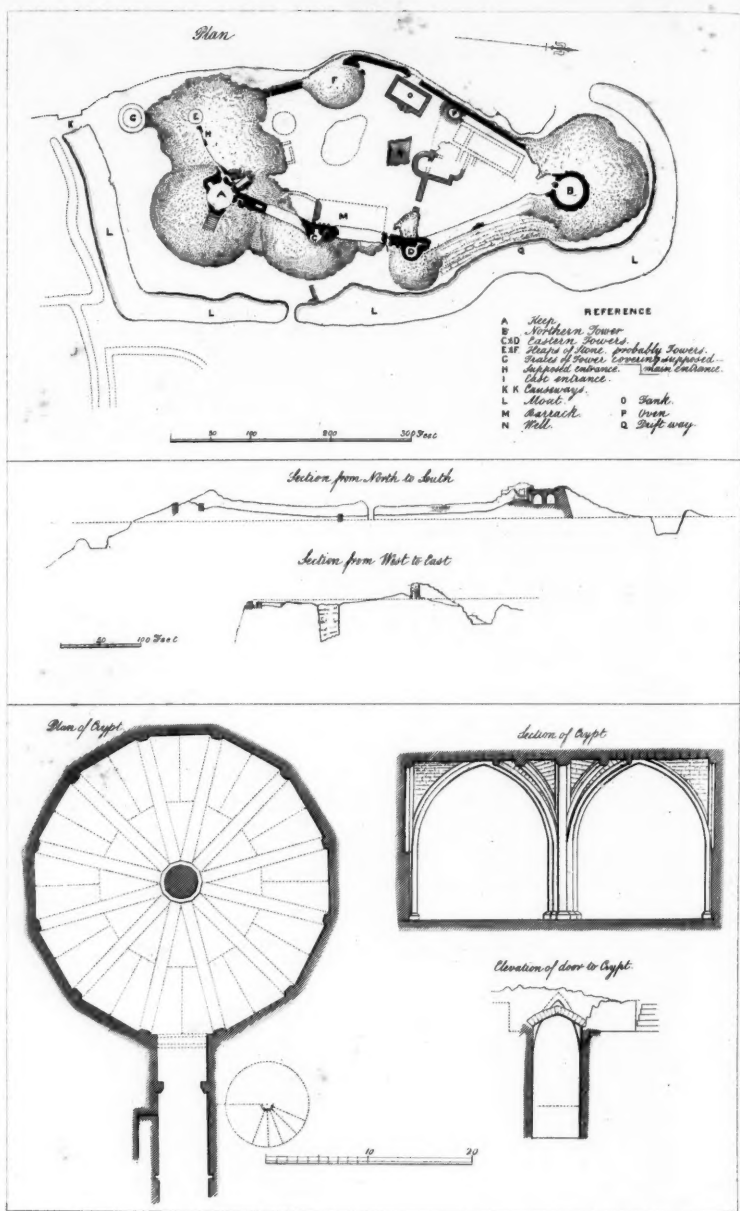
Y^r most oblig'd servant,
MEREDYTH OWEN.

Mr Trevor, y^t was wth
us att y^e Fountaine Tavern,
gives you his humble respects.

EDITOR'S NOTE.

Since the above was in type we have ourselves discovered, at Oxford, the original letter. It is *verbatim* as





Morlais Castle.

printed above; but on p. 4 are the following endorsements:—

“Kaile is wood in the Highlandish language and in the Irish language. So we say Kaile-pinnes (i) wooden pinnes. Skeile-pinnes & skailers (i) sticks to throw at Cocks &c.”

“Masarn is a Maple in Welsh; from whence a Mazard bowle (i) a Maple bowle.”

“Mdm Mr Thomas Ellis of Jesus College Oxon did print eight sheetes of a British Historie wherein be many records of considerable historie, with an account of the British language [if it had been thoroughly printed]. It is now in the hands of Mr John Ellis Præcentor of St David's. From Mr Mdd I Lloyd.”

“Mr Lloyd of the Musæum informs me that about 1630 at the Irish College in Lovain was an Irish Dictionary making which was carried on as far as the letter P in the Transcript.”

SOME ACCOUNT OF MORLAIS CASTLE.

UPON the northern limits of the county of Glamorgan, and above the eastern and lesser of the two sources of the Taff, stand the ruins of the castle of Morlais, so called from a small brook which rises a little to its north-east, and which, after receiving the Dowlais, flows into the Taff, within the adjacent town of Merthyr.

The castle is placed upon the edge of a considerable platform of mountain limestone rock, quarried extensively during the present century for the neighbouring iron works, and about 470 feet above the Taff Vechan, which, descending through a steep and narrow gorge of considerable beauty, the boundary of the ancient districts of Brecheinoc and Morganwc, as of the modern counties of Brecknock and Glamorgan, escapes below the castle, through the defile and over the fall of Pont Sarn, to join the Taff a little above Merthyr.

The position, strong upon the north and west, is open upon the east and south; thus, in its want of complete natural defences, resembling in position the Norman

castles, rather than the Celtic or Saxon camps. It commands an extensive view over much of the upper Taff, and of the Merthyr basin, and was on the whole well placed to guard this frontier of Glamorgan against the inland tribes, to give notice of their approach to the garrisons of the plain, and to cut off any spoilers who, having invaded the vale, might be returning by this route to their native fastnesses.

The ancient trackway of Heol Adda, still a parish road, the shortest, and within memory the ordinary, way from Gelligaer and Merthyr to Brecon, passes about half a mile north-east of the castle, and was completely commanded by it.

The ground-plan of Morlais is very simple. A court, of an irregular oval shape, 140 yards north and south, by 60 yards east and west, is inclosed within an embattled wall capped by five or six circular towers, and encompassed on the north, east, and south sides by a moat, discontinued on the west side, which was always steep, though recently quarried into a cliff. The only remaining entrance to the court is on the east side, through a narrow archway in the curtain, which could only have admitted infantry, and which is approached by a steep path, and a causeway across the moat. A broader causeway across the moat at its south end seems to have led to a larger gateway, probably commanded by a tower, connected by a curtain with the main wall; but this gateway, if it ever existed, is completely buried beneath the ruins.

The court seems to have been divided by a wall into a northern and southern portion, in the latter of which is the well.

Proceeding to details, A is the southern or keep tower, of two stories. The lower, a polygon of twelve sides, 28 feet in diameter, has a central column, with corresponding facets, branching into twelve fan ribs, which, forming pointed arches, support the roof, and terminate on the containing wall in as many pilasters. The ribs are of limestone, but the upfiling of the vault is of a

calcareous tufa, light, and very strong, and found *in situ* below a calcareous spring on the Heol Adda road, towards Pont-Sticill. The whole chamber, though extremely elegant, is quite plain, the mouldings being a mere chamfer with no other decoration. There are neither windows nor loops, and the entrance is by an acute lancet-headed doorway, 5 feet wide by 13 feet high, which occupies the northern facet, and is approached from the court by a descending flight of steps. The upper chamber was probably not vaulted. Like Castell Coch, it seems to have contained several large fire-places, as well as a guardrobe chamber. It was approached by a winding stair, which appears to have terminated below upon a sort of draw-bridge across the stairs leading to the crypt, and thus to have communicated with the eastern walls by another stair, exterior to the tower, and also leading to its battlements. In the curtain wall, close north-east of the keep, is a singular cavity, the use of which, if one it had, has not been discovered.

The opposite or northern tower, B, was of much less elaborate construction. It appears to have been a mere shell, 37 feet in internal diameter, of two stories, divided by a timber floor, entered below from the court on the level, and above probably by a winding stair on its north-east side, communicating also with the ramparts of the eastern curtain.

The east entrance, I, 5 feet broad, which was provided with a portcullis, and had a sharply pointed arch, destroyed about twenty years ago, is placed between two smaller drum towers, C and D, about 16 feet in diameter, each with its subsidiary well stair. The northern tower, close to the door, completely commanded its exterior, and the southern, at some distance from the door, but nearly opposite to the causeway, K, commanded that passage, and the steep way up to the gate.

The western wall, probably 6 feet thick, was altogether weaker than the eastern, which was about 12 feet, and instead of two, it seems to have contained but one tower, a chamber of, or perhaps a drain from which, still remains.

South-west of the keep are two heaps of rubbish which evidently indicate the position of two towers, one upon the curtain, and the other some way in advance, and which seems to have terminated a sort of spur wall, projecting 60 feet from the curtain, and intended to cover the principal entrance by the southern causeway.

The well, N, is a singular excavation, rough and unlined, 27 feet square, and now about 44 feet deep. A few years ago it was partially filled up, and it is said before that to have been 70 feet deep. However this may be, it is certain that no water would be reached here at less than about 400 feet, a depth which was not likely to have been attained. Close to the well, at O, is an oblong chamber, 44 feet by 24 feet, with broad steps, which appears to have been a tank, probably for rain water. Near this tank is an oval oven, 11 feet by 15 feet, very perfect, and, singularly enough, formed of limestone. Near to this are the foundations of the kitchens. The wall dividing the court crossed just north of the well, opposite to which are traces of a large bow, and east of this of a doorway. In the southern court, against the east wall, were ranges, probably of barracks, roofed with shingle or tile-stone, with leaden trimmings, the stones and lead having been turned up in the ruins. Near the well is a large heap of mixed iron slag, coal, charcoal, and clinker, probably from a smith's forge, near to which fragments of iron have been found. The heap is evidently old, inasmuch as it contains crystals of selenite. It also contains chlorine and sodium in various combinations, proving, or thought to prove, that common salt has been used in the operations of the forge, or perhaps in smelting the ore here.

The moat, which ranges from 14 to 40 yards from the walls, is about 40 feet broad, and 14 feet deep, and its total length is about 370 yards. It has been quarried out of the rock, and its contents no doubt were used in building the castle, which is almost wholly of limestone.

In the moat, at Q, is a drift-way, now much broken down, but which it is just possible may have been a private passage into the court. The area covered by the

castle, measuring from the exterior edge of the moat, is about four acres.

Exterior to the moat, at its south side, is a sort of semicircular space inclosed within a mound, and probably intended for the protection of cattle. East of the moat are various holes and ruined inclosures, the former probably old places for burning lime, and the latter shepherds' huts and folds.

This castle, in 1833, was partially excavated by Lady C. E. Guest, when a metal seal was discovered in an adjacent field. The legend is, S. INON . FILI . HOWEL . GOR. ; but the names of Eionon and Howell are exceedingly common in Glamorgan pedigrees, and the concluding abbreviation, no doubt a distinguishing cognomen, has not been explained, unless it may be read "Goch" or "the Red." Coins have also been occasionally picked up. Very recently there were found together several silver pennies of Edward I., and one of Alexander I. of Scotland.

The castle at this time is a ruin, only the mere outline of the walls, and the debris of the towers remaining. The keep alone is above ground. The foundations are however tolerably perfect, and have been excavated and traced very recently with a view to the annexed plan. There is reason, from the disposition of the rubbish, to infer that the walls and towers were regularly pulled down from the top, and not, as usual in later days, blown up ; so that the castle was probably deserted and dismantled at an early period. Mr. Stephens, whose general authority is in this instance strengthened by accurate local knowledge, is of opinion that this castle was never completed ; and this may certainly have been the case.

In the course of the recent excavations a few discoveries were made. The oven was before unknown, as were the staircases of the two eastern towers, and the chambers in the wall of the upper story of the keep, and in the western wall. Very many cut stones, parts of door and window-cases, brackets, &c., were dug up, but all were perfectly plain, having only the chamfer moulding.

The brothers Buck engraved a view of Morlais from

the north-west in the last century, which shows the keep, and a small part of the curtain, in a much more perfect state than at present.

The details of Morlais, though good, are, as became an obscure castle, so bare of ornament that it is difficult to refer the building to any precise date. Still the general proportions of the openings, the character of the crypt, and, perhaps, the general plan of the building, point with tolerable certainty to the latter period of the Early English style, or the close of the thirteenth century, as about the time of its construction.

The history of Morlais is scanty, but it corroborates the internal evidence supplied by its architecture, and connects it with one of the most remarkable legal struggles between the crown and the Lords of the Welsh Marches.

It appears from the public records that, towards the middle of the reign of Edward I., a quarrel arose between Gilbert de Clare, the Red, Earl of Gloucester and Hertford, Lord of Glamorgan, and Humphrey de Bohun, Earl of Hereford and Essex, Constable of England, and Lord of Brecknock. Both were powerful peers, and De Clare, during the quarrel, had married, 29th April, 18 Edward I., 1290, Joan, the king's daughter, while De Bohun's wife, Maud de Fienles, was of kin to the queen. De Clare was the elder, and had had the wardship of De Bohun.

The cause of quarrel was a castle, which De Clare had built upon his frontier, and, it was said, upon land belonging to De Bohun. That Morlais was the disputed castle is certain from the general tenor of the evidence, and from the mention of Penderyn Church, which is near to no other fortified place to which the particulars given would apply.

The trespass was the subject of a suit at law, and the king in Parliament, eight days before the Purification of the Virgin, 18 Edward I., (25th of January, 1290,) gave a formal order to the two earls to abstain from hostilities. This order they disobeyed, and the new offence, of a far more serious nature than the original one, was at once

noticed by the king, and the proceedings upon it are recapitulated with great minuteness in the parliamentary record, made on the occasion of the sentence, on the 7th January, 20 Edward I., 1292.

It appeared from the complaint of De Bohun, that De Clare's retainers, headed by William de Valers, Richard le Fleming, and Stephen de Cappenore, with horse and foot, and the earl's banner of arms displayed, had made three forays into Brecknock.

The first time, on Friday (3rd February) after the Purification, 1290, marching from the contested ground, they entered two leagues; the second time, on Monday (5th June) before St. Barnabas, five leagues; and the third time, on Monday (27th November) before St. Andrew, they entered seven leagues.

In these incursions they lifted and carried home 1070 head of cattle, 50 farm horses and colts, and sheep, goats and swine unnumbered. Also they wasted the land, and killed several people. The damage was rated by a jury at £100. Of the spoil, De Clare, according to the custom of marcher war, received one-third.

On other occasions, following this example, the loose rogues, "*latrones et esketores*," of the district, perhaps some of those who gave name to "*Bwlch-y-Lladron*" above Aberdare, and "*Rhyd-y-Milwr*" above Rhymney, repeated the forays; and, besides other outrages, burned the house of "*Tyraph*," and the church of Penderyn, taking from the latter a chalice, certain ornaments, and other matters. The earl and his captains were not charged with any knowledge of, or share in, these robberies or sacrileges.

It seems probable that the league (*leuca*) was not above an English mile, and that their depredations were confined to the south side of the Beacons. If so, that tract of country must have been at least as well stocked as it is now.¹ And it may be doubted whether the

¹ Or as it was in the days of Leland, who, writing of the pastures of Brecknock, says,—“For the Welshmen in times past, as they do almost yet, did study more to pasturage than tillage,” adding, with

modern church of Penderyn, with its hassocks, and cassock, and old prayer-books, would yield as much to any modern "esketoires."

Upon the receipt of this complaint, the king appointed by letters patent William de Luda, Bishop of Ely, whom Nicholas calls Lord Chancellor, (a statement unconfirmed by the very accurate Foss,) William de Valence, the king's uncle, John de Mettingham, the honest Chief Justice, and Robert de Hertford, one of the judges of the Common Pleas, to inquire into the matter, and especially as to whether the outrages were committed after the royal inhibition. They were to summon witnesses from the counties of Hereford, Caermarthen, and Cardigan, and the parts of Gower, Ewyas, and Grosmont, and they were to report to the king by fifteen days from Easter, (22nd April,) 1291.

The sheriff of Berkshire was to summon the Earl of Gloucester, and Robert de Typetoft, justiciary of West Wales, was to summon his captains. The sheriff of Hereford, the Justiciary, Geoffrey de Genville, and Theobald de Verdun, bailiffs of Ewyas, and Edmund the king's brother's bailiff of Grosmont, were to provide the jury. Strathwelly, in Brecknock, was to be the place; and the Monday (12th March) after Quadragesima the time of meeting. Also, to prevent any collusion, the inquiry was to proceed even should one of the parties withdraw.

The following magnates were also summoned by the king as jurors: John de Hastings, John Fitz-Reginald, Edmund and Roger Mortimer, Theobald de Verdun, John Tregoz, William de Braose, Geoffrey de Cammill, (no doubt "Camville,") and Roger Pycheworth, together with the king's Welsh seneschals, and his brother's seneschals of Monmouth, Grosmont, Skenfrith, and Whitecastle. Also were summoned the sheriffs of Hereford and

little appreciation of the Brecknock character, "as favourers of their consuete idleness." An early rhyming description of the shires, also says,—

"Cornwall is full of tin,
Wales full of goats and kine."

Gloucester, and the seneschal of Crickhowel, so as to provide a jury of twenty-four knights and others. The preparations were not unsuitable to the rank and power of the offenders, and to what it is clear our English Justinian regarded as the excessive heinousness of the offence.

On the appointed Monday, Hastings, then Lord of Abergavenny, and his companions, met the commissioners at Brecknock, and were adjourned to Wednesday, at Laundon; but the commissioners proceeded the same day to Strathwelly, which they reached about three o'clock.

The Earl of Hereford was punctual, but Gloucester and his captains were not forthcoming, though the sheriff and Typetoft proved their summons. It was probably a knowledge of this fact that had caused the previous adjournment to Laundon, to which place the commissioners next proceeded.

Here, his opponents being still absent, the Earl of Hereford stated his complaint, and demanded an inquiry. Upon this, the magnates were called upon to swear, placing their hands upon the Book. Hastings and the rest unanimously refused compliance. Their ancestors, they said, in those parts, had never heard of a compulsory oath, except in certain march affairs, sanctioned by custom. They were admonished that the king's power was supreme, but they still, each for himself, declined, without consulting their peers.

The excuses of certain jurors were next stated. De Braose did not appear because his lands were in the king's hands. Pycheworth was a name unknown; but Pychard who came was not received. Geneville had enfeoffed his son Peter with his Welsh lands. The seneschal of Abergavenny had received no summons. Certain Crickhowell jurors came unsummoned, as their seneschal testified. Roger de Mortimer held his Welsh lands under the Earl of Hereford, and of course could not act; and Edmund's lands were far off, so that no summons had found its way thither. From Tregoz and Camville came neither jurors nor seneschal.

The inquisition then proceeded, and the jury found

that the three forays had occurred, and the robberies, &c., as stated; but that John de Creppyng, who had been indicted as a captain, had not been present in person, but had sent his men, and shared the booty.

Before the commission broke up, the charge to the earls to keep the peace was repeated.

The next step, the commission having apparently reported, was taken by the king in council, who summoned the two earls to appear at Ambresbury, on Monday (3rd September) before the Nativity of the Virgin. Thither accordingly they came; and as it was well known that there had been new and repeated breaches of the peace, the matter had become still more serious. With a view to fresh evidence on this point, the king further adjourned the inquiry to Abergavenny, where he, his council, the jurors, and the two earls, finally met about Michaelmas.

The Earl of Hereford was asked whether he had disobeyed the royal order either before or since the Laundon meeting; but the Earl of Gloucester, having absented himself, was taken as guilty of the former charge, and invited to meet only the latter. To this he pleaded not guilty; but he was permitted to rebut the former charge, and, by special favour, to hear read the previous proceedings.

The points he raised were ingenious, but rather fine spun. He took objection to the writ of *scire facias*, under which he was summoned, as not having been issued through a court of law in the regular way. This was overruled, on the ground of the importance of the case, and the pressing necessity for action. Next, he objected to the commission itself as an *ex officio* proceeding, and not binding upon him. Then he advanced that his father, under the orders of the late and present king, had slain or done various injuries to the parents and kin of many of the jurors from Caermarthen and Cardigan, which disqualified them from sitting on the inquest. These also were overruled, the latter on the ground that judgment had gone by his non-appearance. He then said that,

between the date of the original prohibition and the first foray, (25th January to 3rd February,) there had not been time to communicate with his distant and scattered retainers. This also was pronounced invalid.

As to the second foray, the earl pleaded that he was not responsible for it, as the king had at that time seizin of his Glamorgan lands. This was no doubt on the occasion of his marriage, with a view to which event he surrendered, 18 Edward I., his estates, and, after the marriage, took a regrant of them to himself and his wife, under new limitations. It appeared, however, from the records, that the earl had received seizin nine days before the second foray; so this also failed. As to the third foray, he pleaded the recent enfeoffment, which, being entirely new, removed the effect of any prohibition issued to the old feoffee. This, however, was met by a declaration that the prohibition was not territorial but personal; consequently the verdict of guilty was confirmed against himself and his captains.

The breaches of the peace after the Laundon meeting were then inquired into. It was proved that, on the Thursday (29th July) before St. Peter ad Vincula, the Earl of Gloucester's people having put certain *averia*, or "plough bullocks," to feed in the disputed ground, the Earl of Hereford's bailiff and retainers appeared in force. Upon this De Clare's men retired with the cattle into their own lands. The others followed, slew some of the men, captured and drove off the cattle, and lodged them in Brecknock Castle. De Bohun had not known of this; but, on its being reported, he directed the cattle to be retained until ransomed. At the time of the inquiry some of them had been killed, and others were in custody at Brecknock.

Further, on Monday (9th August) after the Assumption of the Virgin, the Earl of Gloucester's men went by night, like robbers, into the Bohun territory. The Bohun retainers, alarmed, drove them back three leagues into their own lands, recovered all the cattle they had stolen, and took several others besides, which they brought home

and still kept. Of these expeditions the Earl of Gloucester was entirely ignorant. The Bohun leaders were John Perpoynt, seneschal of Brecknock Castle, and the earl's bailiff, John Deucroys, or Everoys, Philip Seys, Howell Vaughan, and Howell ap Trahern. Their earl, however, not only did not approve of this second expedition, but on hearing of it, he bound over his captains to bail, under which they still remained. Also, it was shown that, on receiving the royal order, the Earl of Hereford caused it to be proclaimed at church, and market, and other public places. Nevertheless, as he had sanctioned the retaining of the captured cattle, he was also found guilty.

The Earl of Hereford, however, had not offended before the Laundon meeting, neither had the earl of Gloucester after it.

In each case the jury notice with reprehension that the earls allowed proceedings in the Marches which elsewhere would, as they knew, have been punished.

Both earls, with their followers, were committed to jail, and their Welsh franchises taken in hand by the king.

Upon this Edmund, the king's brother, William de Valence, his uncle, Henry de Lacy, Earl of Lincoln, and John de Hastings, gave bail for Gloucester; and Reginald de Grey, Robert Typetoft, Robert Fitz-Walter, and Walter de Beauchamp, for Hereford; and, while thus at large, they were permitted to hold their franchises. The earls themselves, thus bailed, were permitted to become bail for their followers, and thus passed 1291.

The parties appeared again at Westminster on the morrow of Epiphany, 1292, but sentence was not finally pronounced until Thursday (17th January) after the octaves of Epiphany, when the parties again appeared before the king at Westminster.

With regard to the Earl of Gloucester, his whole franchise or royalty, *totum regale*, in Morganog, was declared forfeited. But whereas he had married the king's daughter, and had by her offspring; and whereas she

had an equal share in the franchise, the earl having a life interest only, he could not forfeit more than his own rights, neither was it lawful to punish the innocent for the guilty. His forfeiture therefore was to be for life only. He was further to be imprisoned during pleasure, and to pay £100 damages to the Earl of Hereford.

The Earl of Hereford's Welsh franchises, being held by him without limitation, were forfeited altogether, and he also was remitted to prison. But, inasmuch as his offence *non est ita carcans*, nor deserving of punishment so heavy as that of his brother earl, and as he had married a kinswoman of the queen, who made the marriage, so that the earl's children and the king's children would be of kin, his forfeiture also was limited to his life.

The obvious unfairness of the punishment seems to have been in some degree adjusted in the fines under which the earls were restored, Gloucester paying 10,000 marks, and Hereford 1,000 marks.

Neither earl long survived this transaction. Gloucester died in the castle of Monmouth in 1295, and Hereford in 1298, but not before he had on more than one occasion made a bold, and successful, and strictly legal, opposition to his sovereign.

The retainers were let off lightly, on the plea that they had not been warned by their lords of the royal prohibition. John de Creppyng was fined fifty marks; his securities being Richard de Creppyng, of co. York, and John Wogan, of Somerset.

Richard le Flemmyng was fined £20; his securities were John le Waleys, of Somerset, and Stephen Haucumb, of Cornwall.

Stephen de Cappenore was fined twenty marks; his securities being Robert de Typetoft, and John Lovel, of co. Northampton, at ten marks each.

William le Valers was fined £10; his securities were John de Creppyng, of Lincoln, and Robert Fylliot, of Cumberland.

Perpoynt and his fellows were left to the ordinary course of law, with a hint that their punishment was not

like to be very severe. And thus ended one of the most important transactions in the history of the Welsh Marches; a trial evidently pressed forward by Edward with a view to break down the great, ill-defined, and ill-exercised power of the Lords Marchers, intended to be regulated by the celebrated statute of Rhuddlan.

No apology is necessary for introducing this event at some length of detail into the history of a march castle; besides which, the names contained in it show who were at that time the great lords of the district. They show also, that while De Bohun's captains were native Welshmen, for the Perpoynts, descendants of Giles Perpoynt, had become naturalized at Gileston a generation or two earlier, De Clare's affairs were in the hands of strangers to the soil, men whose names, with the exception of Flemyng, do not appear then or since in Glamorgan pedigrees. (*Rolls*, i. 70; *Carte, Hist. of England*, ii. 221; *Dugd. Bar.* i. 182; *Jones, Brec.* iii. 143; *Rot. Fin.* 20 Edward I.)

The original cause of dispute seems to have been overlooked in the consequences, for nothing more is heard of the contested boundary. It is however noteworthy, that very near Morlais the present county boundary quits the well-defined Taff Vechan, and crosses the mountain in a direction unmarked by any natural features, and which is actually at this time, and has probably always been, the subject of dispute between the manorial lords on either side.

Morlais, though thus founded amidst contentions, seems on the whole to have enjoyed a peaceful, if not an ignoble existence. No doubt the settlement of the country under the long reign of Edward III. destroyed its value as an outpost, and led to its neglect, or perhaps destruction. No mention of it has been discovered until the days of Leland, who says,—

“Morelays Castle standith in a good valley for corn and grass and is on the ripe of Morlais brook. This castle is in ruin and longith to the king.” (*Itin.* iv. 39.)

Leland probably had not visited the spot which he thus

somewhat incorrectly describes, but his evidence as to the proprietorship is likely to be correct.

The circumstances that led to the construction of Morlais are sufficiently evident from its general position. The Normans, though nominally conquerors of most of South and West Wales, actually, in the thirteenth century, exercised regular authority only over the strip of land bordering the Bristol Channel, and, in Glamorgan, known as "the Vale." This was not only valuable agriculturally, but along it lay the main communication from England with the several Norman garrisons from Chepstow to Pembroke, and finally with Ireland. It included also certain ports, through which supplies could at any time be poured into the country from Bristol or Gloucester.

The first step taken by the Normans was to secure the rivers by which the low lands were intersected. Upon these they erected a chain of castles, within a day's march of each other, such as Chepstow, Newport, Cardiff, Neath, Swansea, Loughor, Kidwelly, Caermarthen, and Llanstephan, and finally Pembroke and Haverford. By means of these, not only did they secure the passage of the rivers, and the command of the ports, but a line of garrisons, and of magazines of arms and supplies for the protection and succour of the intermediate country.

Under the general shelter of these main posts held by the marcher barons, almost nominally, under the crown, sprung up with great rapidity a number of smaller strongholds, not "castra," but in the Latin of the time "castella," intended to lodge the persons, and guard the private estates, of the knights and squires, Stradlings, Turbervilles, Bassetts, St. Johns, Raleighs, Butlers, and the like, who held by military tenure under the marchers. These buildings were of course irregularly placed, and their size and strength were governed more by the private resources of the builder than by the military importance of the position. Such in Glamorgan were Llandaff, for the protection of the church, Dinas-Powis, Sully, Barry, Wrinston, Wenvoe, Fonmon, Penmark, Orchard, St. Fagan's, St. George's, Peterston, Llanblethian, Tala-

van, St. Donat's, Dunraven, Ogmore, Bridgend, Coyty, Penlline, and several others in Gower, usually within reach of one another, and each with its estate around it.

Tolerably secure public communication, and the defence of private property, being thus generally provided for, it only remained to guard against the sudden in-breaks of the Welsh, who, descending from the north, and moving with great rapidity, and having besides the advantage of what strategists call "interior lines," could readily select their point of attack, and cutting off detached parties, or sacking an occasional village or castle, could retreat through paths, and at a rate, which rendered useless any pursuit by the heavy armed Normans.

To check such marauders, or at any rate to cut them off in their retreat, other castles were constructed by the marchers, such as Castell Coch on the Taff, Llantrisant upon one of the central passes, and finally at the head of the two great valleys of the Nedd and Taff, and at the apex of this contained triangle of mountainous country, Morlais.

Morlais is thus evidently part of a system, and must have been the work of no petty lord, but of some baron, whose business it was to defend the whole extent of the vale from incursions from the north, and which certainly never more needed such a defence than during the years of anarchy which preceded and followed the death of Llewelyn in 1282. It appears never to have been inhabited except by a garrison, and to have been allowed to fall into ruin when the general settlement of the interior country rendered its efficiency unnecessary.

Caerphilly belongs to the same class of defences, and met with a similar fate. It was built hastily, and probably decided upon hastily also. It never was, and Cardiff being the chief seat of the lord, it may be doubted whether it ever could have been, of an importance at all commensurate with its extent and cost. Morlais, on the contrary, seems to have been solidly constructed, and to have been in all respects suited to the purpose it was intended to fulfil.

Local tradition, the tendency of which is, naturally enough, to ascribe all considerable works to the native lords of the soil, attributes this to Ivor Bach, a celebrated chieftain of east Glamorgan, late in the twelfth century, and who is reputed to have fallen in fight upon an adjacent spot, still called "Pant-Coed-Ivor."

That Morlais, like Caerphilly and Castell Coch, was built on the territory of the family of Ivor Bach is no doubt true, since he, his ancestors, and his descendants, as Lords of Senghenydd above and below the Caiach, possessed the whole tract of country between the Taff and the Rhymney, from Cardiff northwards to the Brecon border; but it is clear from the position of the work that it was not built by, but intended to curb the aggressions of, those turbulent native chieftains, among whom Ivor and his son Griffith, and his great-grandson Llewelyn Bren, (1315,) played in their day a conspicuous part.

Moreover, the residences of Ivor and his descendants, said to have been anciently at Castell Coch, but known to have been afterwards at Brithdir, at Merthyr, and finally at the Van, have never been recorded as at Morlais, nor is it at all probable that they would have constructed so expensive a dwelling upon the very verge of their domain, and upon a spot far too high and rocky for ordinary cultivation.

It may be objected that, had Morlais been built by the Earls of Gloucester, it would have remained, like Caerphilly, in the hands of the chief lords; for the site of Caerphilly, seized upon by De Clare in the reign of Henry III., still remains an isolated part of the Cardiff lordship in the midst of the Van estate; but it may well be that, while the size and importance of Caerphilly, and its later use as a prison, caused the lords of Cardiff to retain it in their possession, Morlais, from its moderate dimensions and distant position escaping notice, would be dismantled, and the site allowed to revert to the descendants of its original owners, who still held the surrounding estate. This view is corroborated, if not proved, by the statement, already cited, of Leland.

The Morlais property, including the castle, passed from Ivor Bach's male descendant, Thomas Lewis, of the Van, by the marriage of his daughter with an Earl of Plymouth, to the Windsor family, of which family Baroness Windsor, the present possessor of the castle, is the descendant and representative.

GEO. T. CLARK.

Dowlais, December, 1858.

THE PENDRELL FAMILY.

As a branch of the Pendrells have for several generations lived in the county of Glamorgan, it may possibly be thought that the Journal is a fit place to preserve some notes to the *Boscobel Tracts*, 1857 Edition, which I was unable to communicate to the late editor before the publication of that volume.

At p. 95 he observes,—“In the protections of 1708, 1716, &c., more than one individual of the Penderel blood is specially named.”

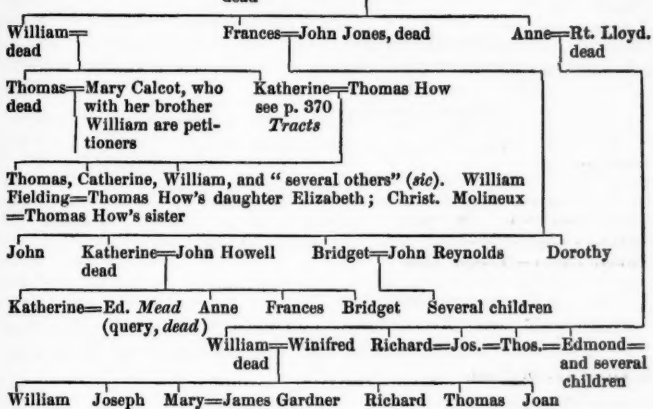
I find, from papers copied at the Council Office, Whitehall, in April, 1847, that on the 7th December, 1678, an order was made by the House of Lords for leave to bring in a bill to exempt Charles Giffard, Francis Yates and wife, William, John, Richard, Humphrey, and George Pendrell, Thomas Whitgrave, of Mosely, Colonel William Carlos, Frank Reynolds, of Carlton, in the county of Bedford, who were instrumental in the preservation of Charles II. after the battle of Worcester, or such of them as were then living (Richard died in 1671) from being subject to the penalties of the laws against Popish recusants. The parliament having been dissolved before passing the bill, they were again disturbed; but their exemption was carried out by order in Council, 17th January, 1678, 9; confirmed to their descendants on the 25th July, 1708; and again on the 6th April, 1716. On this latter occasion a petition was signed by the following as the then descendants, and under date 5th August, 1715, one of these petitioners, a Richard Pendrell, gave in under oath the following pedigrees:—

Petitioners.—Richard, John, George, Thomas, William, Lawrence, Richard, and Mary Pendrell; George Clifton, Thomas and Peter Giffard, Thomas Whitgrave, Francis Yates, Thomas How, Thomas How, junr., Ann and John Rogers, John Renyerson, Charles Birch, Charles Carlos, Edmond Reynolds, John Jones; Richard, Joseph, Thomas, Edmond, and William Lloyd; George Thornbury, James Creagh, John Barber, James Gardner, William Calcot, Christopher Molineux, and William Fielding.

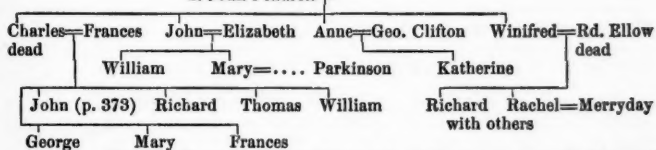
Pedigrees.—Charles Giffard, no issue; Thomas Giffard, his nephew

and heir, married Mary; John Giffard, next nephew, and dead, married Catherine; one of these left Peter, Katherine, "and others" (*sic*). Francis Yates, dead, his son Nicholas, dead, married to Frances; their daughter Frances married to Francis Rigmadem.

1. William Pendrell=
dead

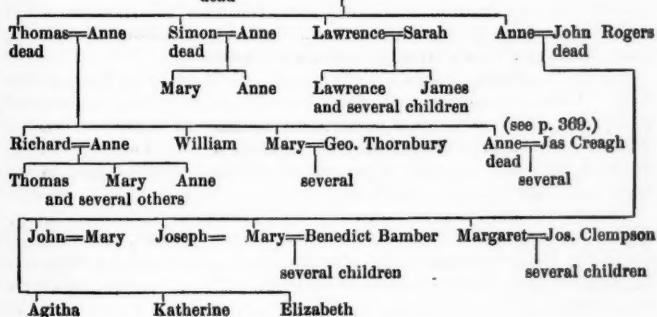


2. John Pendrell=
dead

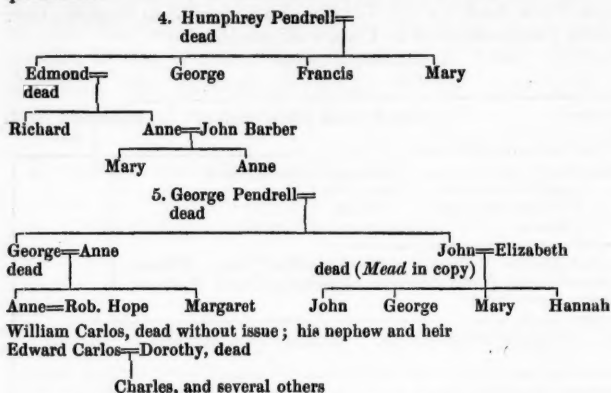


Note.—Robert Freeman, and Mary his wife, are near relations of the Pendrells.

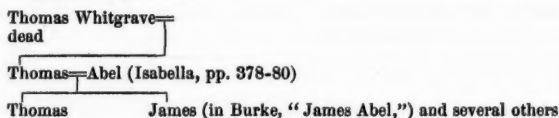
3. Richard Pendrell=
dead



Note.—Charles Birch, nephew to (William, son of Richard,) is a petitioner.



Note.—Edmond Reynolds, the petitioner, is the same person that was protected by Queen Anne, and the descendant of Francis in Charles II. petition.



Note.—John Kempson, a relation of the Whitgraves, is also a petitioner, and is the same person that was in Queen Anne's protection, by the name of Edmond.

From the above descents, it is clear that in 1715, (as in the order of 1678,) of the original five brothers, William was considered to have been the eldest, followed by John, Richard, Humphrey, and George; and they are so given in the *Tracts*, pp. 149, 235, 247; but at p. 368 the author in his pedigrees has them, Richard, William, Humphrey, John, George; which arrangement might mislead.

It will be observed that John's *second* son was John, having one son, a *William*; and this is pretty certain evidence that the printed pedigree, p. 372 of the Sussex pensioners, must be incorrect; and it will also be observed that, if they are in truth of this descent, (having omitted, by some accident, a generation, *William*,) they could never have been entitled to the pension.

It would therefore appear probable that they descend from John, p. 373, there *supposed* to have died in Sussex, s. p., in 1755, but of which death the 1848 claimant could produce no evidence, or any evidence of whether this John, or his brother Richard, left issue or not, or where they lived.

Though I can now give a perfect descent of the 1848 unsuccessful claimant from the original John, it will appear presently that, in 1783, his ancestor of Aberdylais clearly considered the Sussex pensioner of an elder branch of the original John's descendants; and this confirms the probability of my suggestion just given as to the Sussex descent, one Pendrell of which family was pointed out to me at the inn at Rottingdean, in January, 1858.

The following extracts are from a letter to the writer's son, (and not to John, of Sussex, as stated at p. 366,) dated Aberdylais, Sept. 7, 1783:—

"Dear Son,—In answer to a part of your letter to your brother, have sent you a copy of the grant from King Charles II. to the Pendrells, as I received it from Mr. John Partridge, of Chillington, who receives and pays the same. The undermentioned annuities are included in one grant, and are settled on farm rents issuing out of eight different counties. To Richard and William Pendrell, £100 per annum; John, Humphrey, and George, 100 marks; Elizabeth Pendrell, £50 per annum (see *Tracts*, p. 94). Mr. Partridge's letter to me is dated January 7, 1778; the grant is to the five brothers and sister, and their successors, male or female; if no lawful issue can be found to any one grantee, that pension will go equally among the survivors of the others; if all extinct, the whole to the crown. At that time there were representatives to all of them. Mr. Healy, who died about that time, was a descendant from Humphrey. Now, as I trace my pedigree from John, have no claim to Humphrey's, so I dropped correspondence with Mr. Partridge. My father was third son of Mr. Charles Pendrell, of Essington, Bishbury, county Stafford, who was the son of John, whose pension, I believe, John Charles Pendrell, of Sussex, receives.

"If Mr. Partridge has rightly informed me, you see it is almost impossible for me or you to come to any of the pensions so long as an elder branch of our line remains. Your mother unites with me in blessing you, your wife, and children. Your brothers and sisters join.

(Signed) "THOMAS PENDRELL.

"P.S.—Your brother John arrived safe in Jamaica, 28 June, &c., but family news I leave to Richard. Tom Jones tells me you talk of paying the woodcocks in this neighbourhood a visit next winter. I wish you may be so good as your word."

The pedigree of Humphrey's descendants, pensioners, in the *Tracts*, is curious, on comparing it with that of 1715 and this letter, and its own notice of the ancestor George.

Perhaps the names of the grandchildren, down to 1688, appear in the notice of secret service money (£1800 in ten years) paid to the Pendrells, alluded to p. 23 of the *Tracts*.

The larger pension to Richard and William no doubt arose from their having had the first and chief care of Charles (see p. 45) in the wood and Boscobel House; Richard, with John and Yates were the last to be parted with, and John is the last named after reaching Whitgreaves. (p. 240.) At pp. 53, 95 and 367, the author appears to have confused Elizabeth (Pendrell?) Yates, and Margaret Yates, the sister to Richard's wife (pp. 221, 235); and at p. 368 he has recorded *as clear* that one of them was sister to Humphrey's wife. The petitioner

(Francis in my copy) was no doubt the Mrs. Frances in 1715, and *Tracts* pedigree, p. 377. There is no authority for Elizabeth's *Francis* but the pedigree, p. 376; and but little doubt, from p. 94, and the 1783 letter, that she was a Pendrell, and that the author (pp. 48, 55) and Hodlestone (p. 151) are wrong in assuming that her husband was the *King's attendant*; Hodlestone "*not very perfect*." (p. 149.) She was a widow in 1675. The 1715 pedigree is of Francis and Margaret, no doubt the Francis and wife, 1678; see grant, pp. 95, 377, all confirming p. 221. At the same time, it is highly probable that her husband was the Pendrell's brother-in-law; but it is remarkable that there should be no notice of her, or descendants, in the 1715 pedigrees.

There is no college or other authority for Pendrell arms alluded to at p. 94; those assigned in Dictionaries, &c., are the bearing of Carlos (p. 397), with colours altered. It is not probable that arms would have been granted them.

Glamorganshire Pedigree.

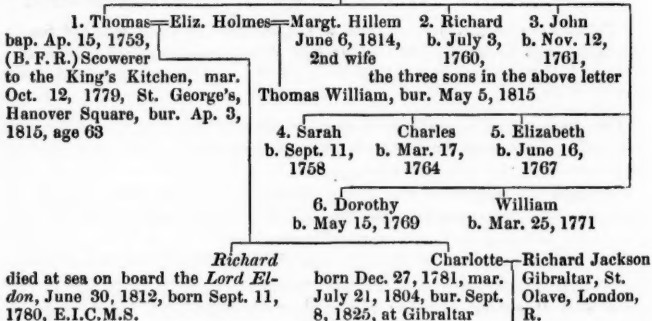
John Pendrell=

Charles

according to the foregoing letter, and in the Bushbury register is found that Charles of Essington was buried May 7, 1713, and from the registry of wills at Lichfield, that administration was granted to Frances, the relict, on the 10th July, 1713; their third son from the same letter (and from the 1715 pedigree his name was Thomas) was father of the writer.

Thomas Pendrell=Elizabeth Hughes

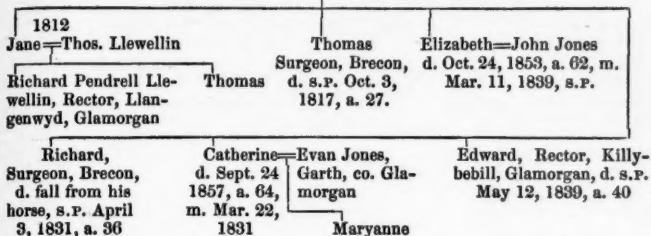
of Aberdylais, mar. 27th May, 1752, bur. Britonferry Reg., Llantwit Reg.
13th November, 1793



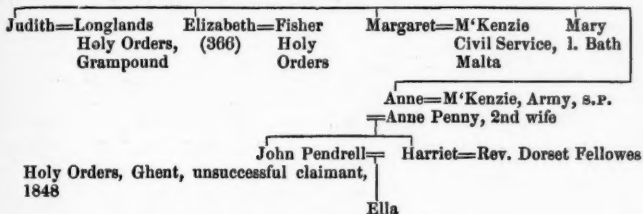
Fred. Cooper Jackson, Manchester, born June 5, 1807, at Gibraltar, unsuccessful claimant, 1848

The descendants of the other brothers and sisters above, 2 to 6, are thus:—

2. Richard Pendrell=Katherine Hopkins
d. May 28, 1814, a. 54 | d. May 18, 1838, a. 76.

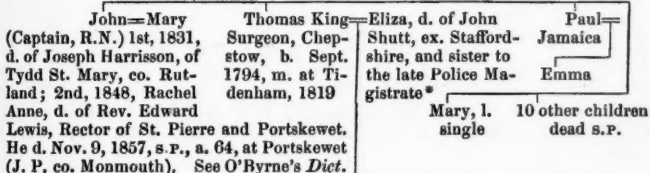


3. John Pendrell=d. of William Campbell, of Jamaica,
Surgeon, Jamaica, then at Bath | 1st wife



4. Sarah Pendrell=Thomas Charles

5. Elizabeth Pendrell=John King, d. at Neath, Aug. 12, 1813, ex. Staffordshire



- Thomas Pendrell, E.I.C. Army, lost, 1854, in the *Lady Nugent*, Madras to Moulmein,—a ship never heard of
- Arthur Wightwick, Attorney, Melbourne
- Edward Pendrell, Surgeon, Chepstow
- Albert, Merchant, London
- Eliza=Robert W. Peake, Esq., 1842
- Annie=Edward Mathew Curre, Esq., of Itton Court, co. Monmouth, 1854, High Sheriff, 1859
- Gertrude=Richard Peake, Esq., 1855
- and four unmarried daughters

* A sister, deceased, was wife of Mr. William Brearley, of (and who built) Pen Moil, and East Cliff, near Chepstow, and after of Water Eaton, co. Stafford, son of the Joseph Brearley and Martha Stubbs mentioned in Burke's *Landed Gentry*, under "Wightwick." Another is widow of the late Mr. Wilson, County Court Judge and Recorder of Caermarthen.

6. Dorothy Pendrell=Watkin Price, Rector, Killybebill, Neath
October 12, 1797

Thomas=Brooks Rector of Bagendon, co. Gloucester	Price s.p. 1823	Watkin, supposed d. Texas	William=Mary Jenkins Surgeon, Swansea, Glantwrch
Edward, Curate, Lanthetty, Breconshire	Gwenllian	Elizabeth=Alfred Starbuck, Milford	

Jane=Matthew Whittington, Tonna, Neath
d. 1855

Jane=Rev. D. W. Herbert, 1858, Curate, Britonferry and several others.

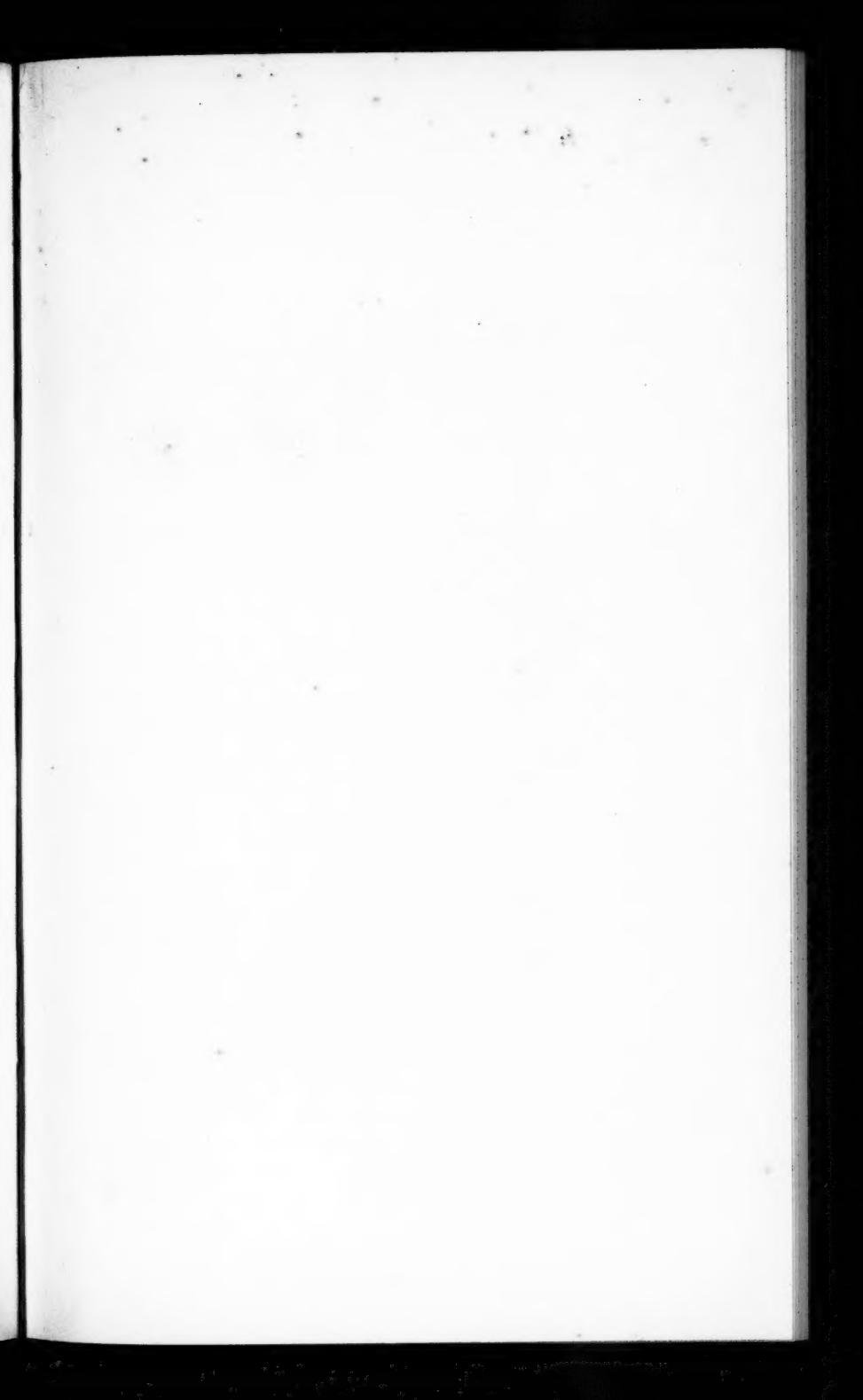
In Bushbury register (transcript at Lichfield) is recorded, April 12, 1712, buried, Robert, son of Charles Pendrell, Essington; October 16, 1716, John, son of Richard Pendrell; Elizabeth, daughter of Richard, baptized September 8, 1717; and Anne, daughter of Richard, of Essington, May 10, 1719; July 9, 1727, buried, Charles, son of Richard; May 28, 1764, Joshua Mills and Mary Pendrell, married; Elizabeth, wife of Joshua Pendrell, buried, May 28, 1771; John Pendrell, January 19, 1783; John, son of Joshua and Sarah, July 30, 1787; Joshua Pendrell, Papist, July 29, 1788; John, May 5, 1789; William Bird and Isabella Pendrell, married, June 11, 1793; Sarah Pendrell, buried, November 13, 1810.

St. Mary's Roman Catholic Church, Brewood, is substituted for the old Convent Chapel of Black Ladies, county Stafford, which includes Boscobel, Salop; and in the Black Ladies' register is, September 15, 1763, baptized, William George, son of George Pendrell and Mary Howell his wife. Confirmation, June 11, 1764, of John Pendrell, and May 22, 1768, of Ann Pendrell, and baptism, December 23, 1766, of Richard, son of George and Mary Howell.

In the Roman Catholic Chapel, Chapel Court, three miles from Bushbury, no register *ante* 1791; as in other places, earlier ones supposed to have been lost during the time of persecution, or never made.

Boscobel is extra parochial, but annexed to Donnington, as is White Ladies; no entry of Pendrell—1600–1750. There is a ruined chapel at White Ladies, and on a tomb-stone is,—“Here lieth the body of William Pendrell, of Boscobel, son to him that preserved the king, who died March the 7, anno dmi. 1707.—Pray for us.”—(A cross underneath.)—His will said to be in 1704, p. 370.

The Richard Pendrell whose children were buried (Bushbury register) was probably the *second* son of Charles of Essington, (1715 pedigree,) and of whom the 1848 claimant could give no account, as has been stated; and the George Pendrell (Brewood register) is possibly the *fifth* son of Charles, (1715 pedigree, which gives no notice of the George in Sussex pedigree, p. 372, where he, as well as John, are probably called sons of old John, in error; as has been already surmised as regards the latter,) or the George in Humphry's pedigree.





Llanaugraid Church. Anglesey.



H. L. Jones. del.

J. H. Le Roux. sc.

Llanallgo Church. Anglesey.



The Tattersell tomb is on the south side, and is now neatly railed in, close to the wall of the aisle. (See pp. 108, 399.)

In recording these Notes, I am taking it for granted that anyone interested in them has, or will have, a copy of the *Boscobel Tracts*, 1857 edition.

RICHARD PEAKE.

Wirewoods Green, Chepstow,
February 17, 1859.

MONA MEDIÆVA.

No. XXII.

HUNDRED OF TWRCELYN.

LLANEUGRAID.

THE only mediæval buildings now extant in this parish are the church, and the remains of the outbuildings belonging to the Manor House, which formerly stood to the south-east of that edifice.

This church, under the invocation of Eugraid, a saint of the sixth century, consisted originally of a small nave and chancel, the walls of which still stand, with windows of later date inserted. It seems to have been of the twelfth century, at least the chancel arch is of this date; but the east window and some other additions are of the fifteenth. At a much more recent period a chapel as large as the nave has been thrown out from the north side of the chancel, and thus the plan of the building has been rendered very anomalous.

This little edifice is one of the simplest in the island. The nave has two doorways, north and south; one small circular headed loop on the south side. The chancel has a two-light window of unusual design, with the lights cinquefoiled, and a small single-light window on the south side. The north chapel has a doorway at the north end, and a two-light square-headed window in the east wall. This chapel does not seem of older date than the end of the seventeenth century; but the east window of the chancel may be of the end of the fourteenth.

Over the south door of the nave is a rudely sculptured crucifixal figure—a fragment perhaps from the church-yard cross—incrusted in the wall. The font is circular, on three steps, and is as old as the earlier parts of the edifice. The pulpit, which stands within the chancel arch, bears the following inscription,—

L B C A B . ANNO . DOMI . 1644

To the east of the north doorway in the nave is a stoup for holy water, in tolerably good preservation. The benches are of extreme simplicity, probably of the seventeenth century.

At the time when this account was written (1844), the church was in a state of great neglect; but it is deserving, from its architectural peculiarities, of being carefully preserved.



Doorway in Llaneugraid Park.

Not far from the church, on the southern side, are the remains of a park wall; the mansion standing within which has most probably been replaced by a modern

farm-house. A doorway, which once led perhaps into the garden, or "pleasaunce," still exists, highly picturesque, covered with ivy, and bearing the date 1575.



Pigeon-House, Llaneugraid.

Near it stands a pigeon-house, the sure sign of a family of importance, with the cow-shed beneath, and 117 holes for the birds in the storey above. It is of Elizabethan date like the doorway, and is of good design.

LLANALLGO.

The church of this parish, though small, is one of the better kind in Anglesey. It is under the invocation of St. Gallgof, and looks like a cross church, on account of a north and south chapel having been thrown out from the edifice, the former after the chancel as it now stands was built, the latter apparently at the same time. The original church was most probably a plain oblong building divided into nave and chancel, but has been replaced by

the present one. At the west end of the nave is a chapel, perhaps of earlier date. The north and south chapels are of nearly equal dimensions, neither of them, however, so small as the chancel. There is no central tower; but the roof, which is more modern than the walls, runs together without couples, something in the plan of house roofing of the present day. It is probable that all the walls were lowered perhaps a century after their erection, for the east window of the chancel is at present placed unusually high under its gable, and in a manner that could never have been meant by its original designer. The timbering of the chancel roof in fact comes athwart, and cuts off, the apex of the rear-arch of the east window.

The west chapel is entered by a slightly pointed doorway in the south side, and is lighted by a loop in the gable; it communicates with the nave by an archway, nearly circular. There is no window in the nave; the north chapel has a doorway in the north end, and one window in the east wall; the south chapel has two windows, eastern and southern. The chancel is cut off by the remains of a screen; but the roodloft, if there ever was one, has disappeared. Within the chancel some remains of stalls with *poupée* heads remain; in the south wall is a window of two lights under a square label, the same as in the south chapel.

The east window is of three lights, with vertical tracery. All the windows have their lights cinquefoiled; and they may be assigned to the early part of the fifteenth century, after the country had recovered itself from the disturbances caused by Owen Glyndwr. The font is a circular basin on three steps, probably of the same date as the actual building.

The workmanship of this church is more careful than usual, and shows that it was erected by some person of munificent disposition.

COEDANA.

This is a very small, plain church, only 28 feet by 13 feet internally, without any division now remaining to

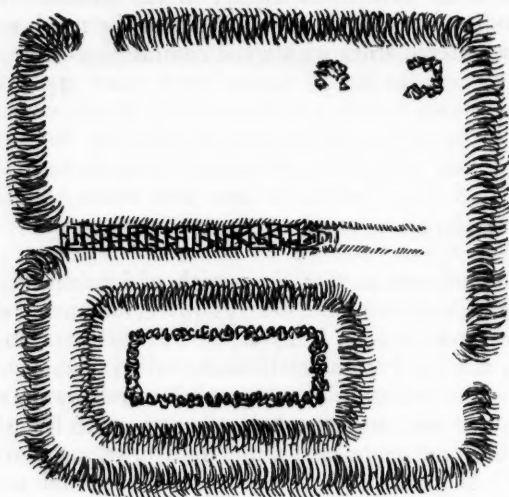
make a distinction between nave and chancel. It is of the type of mediæval chapels common in Wales; and though the walls are old, the windows and doorway are modern insertions, without any architectural character. There is a trace of an old west doorway over the modern, smaller, square-headed one, and a single bell gable above. The font is circular, and is the oldest thing in the building; it stands at the south-west corner of the edifice. There is no reading-desk, but only a pulpit on the north side of the altar, entered from within the communion-table rails.

H. L. J.

ROMAN ROADS IN DENBIGHSHIRE.

In a mountainous part of the parish of Llanrhaiadhr, in Kimmerch, is an inclosure, nearly square, measuring about 230 feet on each side, lying upon the southern slope of the hill, not far from a small house called Hafodty Ioan Llwyd. The embankments, though lowered by the effect of time, are still perfect, made of earth, with few stones intermixed, and were never, apparently, strong works of defence. A small stream runs parallel to, and not far from, the southern side, from which the occupiers of this work easily supplied themselves. Besides the opening in the north-west angle, there are entrances in the western and eastern sides, but not opposite to each other. At the western entrance are the remains of a paved road, which can be easily traced nearly across the inclosed space; and south of, and parallel to, this paved road, are the foundations of two long walls, rather more than a yard in thickness, and a cross wall at the western end,—the eastern termination not being so clearly defined. North of the paved way are traces of a circular and an angular building, and small heaps of stones, which present no particular features. Such is an outline of the inclosure, which is popularly known by the name of Hen Dinbych,

or old Denbigh—tradition assigning to the two long walls mentioned the name of Hen Eglwys, or the old church, and the rest of the inclosure, that of the burial-ground of the said church. The present appearance of the place appears to be what it has ever been within the memory of the oldest native, except that a large number of stones have been removed, for the purpose of building a small



Plan of Hen Dinbych.

farm-house; but, from its retired situation, it is seldom visited, and little known, except to the inhabitants of the district; nor does it appear on the Ordnance Survey,—a remarkable circumstance, considering the minute details of those maps, and the very conspicuous appearance this work presents.

During the meeting of the Association at Ruthin, in 1854, a few of the best mounted and most active of the excursionists, on the day when the remains of the adjoining hills were examined, did, under the intelligent guidance of Mr. David Hughes, who was born, and has spent some threescore years, in this mountainous district, visit the

place. Since that time, the visit has been repeated on three or four occasions, on one of which labourers were provided to dig, but with no satisfactory results. On the termination of the Rhyl Meeting, Mr. Longueville Jones, Mr. Thomas Wright, and myself, revisited the place, during an excursion to these hills in search for Roman roads, which are known to exist in that locality. On approaching the spot, on the eastern side from Ruthin, evident vestiges of ancient trackways, sometimes depressed, sometimes slightly elevated, were seen, which, trending towards Ystrad and Bodfari, were connected with the eastern side of the work. It was remarked also that the boundary stones of the different manors almost uniformly are on the line of the trackways. Parallel to the western side of the inclosure runs a raised path, which is soon lost in its two extremities. It appears to have been a portion of a raised way, leading up the side of the hill, and is probably a continuation of the road that may be traced from Pen-y-gaer, near the first toll-gate on leaving the village of Cerrig-y-druidion. Frequently the road does not enter directly into works of this kind, but passes within a short distance. Still further west, at a short distance, on the summit of the rising ground, is a fine circle of stones, set as usual at intervals apart, to the south of which, in the lower ground, is what appears to be the remains of a long grave, consisting of a row of stones, placed edgewise, and touching each other. These stones were removed and carefully replaced on a former visit, but no traces of sepulture were discoverable. At the foot of the opposite hill, on the other side of the little brook already mentioned, and somewhat to the east of the square inclosure, is an immense isolated mass of rock, known as the Giant's Stone, leaning against which is a slab, the inner side of which is level and regular, and which tradition states to have been severed from the larger mass by the sword of the said giant. It appears to have been detached from the larger mass, but whether by nature or man, it is not easy to decide. From the smoothness of the under surface, however, it has the appearance of having been

divided by human agency, but for what reason it is hard to say. Near this Giant's Stone are two circles, one more perfect than the other, having, as is often the case with the circles of this district, two or three stones lying in the centre.

Such is the character of Hen Dinbych, and the contiguous remains. What the square inclosure is there can be little doubt. It is a small Roman station, and in all probability a kind of halfway resting-place between Bodfari and the Pen-y-gaer above mentioned. It will be seen that a road commences from the latter place, and can be distinctly traced the greater part of the distance towards the Hen Dinbych station; and, if careful researches were made, the line thence to Bodfari also might be made out, *via* Ystrad. From the neighbourhood of Pont Rhuffydd the eye can detect a continuous line of unbroken hedge, bearing straight up towards Ystrad, (*Stratum*,) which, if continued, would lead direct to this station. That Varæ should be placed in the grounds of Pont Rhuffydd House was the opinion of the late Mr. Aneurin Owen, who saw the remains of an embankment, now no longer to be found. The debris of Roman pottery are also stated, on good authority, to have existed in the pleasure grounds of the said house, and probably do still; and, during some late building operations in the same place, a paved road was found, which was, however, reported to be of comparatively modern structure. This road is said to have been in the line of the old high road, and it is possible that the old line of road might have been identical with a Roman one.

The ancient road, on starting from Hen Dinbych towards Cerrig-y-druidion was not satisfactorily traced, unless it is to be identified with the present track, leading towards Hafodty-wen, which place it leaves to the west, and crosses the Alwen to the north of Caer Ddunod. It thence goes due south, across Llechwedd, a little to the east of a place called *Castell*. Here the line is a well defined trench, and divides the lordship of Denbigh from the lands formerly belonging to the abbey of Conway.

Thence it passes by a farm-house called Ty-newydd, where is a well without masonry, but formerly surrounded by a circle of stones, and turning a little to the left makes direct for the strong work of Pen-y-gaer. Although the line is so clearly defined, especially by Llechwedd, no notice is taken of it in the Ordnance Survey. In fact, the whole of this district appears to have been imperfectly surveyed. Throughout the whole extent of this line are innumerable remains of circular and rectangular inclosures, stone circles, small tumuli, &c., all fast vanishing, under the effects of the new inclosures of the common lands. Opposite the Ty-newydd, just mentioned, are several such remains. On the left hand side of the Alwen, opposite Caer Ddunod, is a field said to be the site of a battle, and still called the Burying-Ground. Near Hafodty-wen the remains of a large circle exist, and there are many other similar traces of occupation throughout the whole extent of these mountains, as far as Bedd Emlyn, whence the Emlyn stone was removed to the grounds in Pool Park,—(see *Arch. Camb.*, Third Series, vol. i. p. 116,) and which are briefly noticed in Gibson's *Camden*.

The most important discovery, however, made during this excursion, was that of four distinct Roman roads diverging from Pen-y-gaer. The one already alluded to, leading north-east to Bodfari by Hen Dinbych; the second, north-west into Caernarvonshire; the third, south-west leading to Bala, and which many years ago was actually traced on foot the whole way to Harlech by a peasant; the fourth, leading in a south-eastern direction—probably to Wroxeter.

It is intended, if possible, during this next summer, to make a more complete investigation of these lines, so as to furnish a not unimportant portion of the long desired map of Cambria Romana.

E. L. B.

NOTES ON THE BUHEZ SANTEZ NONN.

I do not know how far the following observations on the the Life of St. Non, of which Mr. Perrott has recently given an abstract in the *Archæologia Cambrensis*, will possess any interest for its readers. I do not profess to be able to add anything to the information conveyed in the Preface and Notes of the Abbé Sionnet, the most important parts of which have been transferred into Mr. Perrott's abstract. But I may venture to offer some remarks for the purpose of identifying the names of persons and places occurring in the *Buhez* with those which occur in the Welsh legends, or which can be recognized as belonging to Welsh history or topography. And I will at the same time take an opportunity of correcting one or two errors which the Abbé Sionnet has committed, and into which he has led his epitomist.

The *Buhez*, especially as illustrated by the popular traditions recounted by Mr. Perrott in his account of the so-called Tomb of St. Non, is certainly a very remarkable and instructive example of the localization of a foreign legend. Parallel instances in the mythology of all nations will doubtless occur to the reader. However I am bound to say that the actual instances of such a localization in the *Buhez* itself, when carefully examined, appear to me to shrink into four at most. I may be in error, but it appears to me that the only expressions, which can be so regarded, are the following:—

“An mab man certen a reno
hac a bezo cuff hac vuel
ha den vaillant prudant santal
e *Breiz ysel* huy a guelo.”—p. 100.

The same expression is used with reference to the death of St. David:—

“*E Breiz ysel* gant vuheldet
Ezeo decedet an pret man.”—p. 206.

Of course the expression *Breiz isel* may possibly be a rendering of some term which in the Cambrian form of

the legend meant Demetia, or South Wales generally. But I think there can be no doubt in the *Buhez* that it means what it seems to mean, nothing more or less than Basse-Bretagne. And there can be no doubt about the following passage:—

“Ha cals a joa de ja dre e favor
ha cals enor de cosquor *Armory*.”—p. 48.

The fourth instance is the account of the burial of Non, (p. 148,) which is too long to be quoted. It is clear however that the writer of the *Buhez* supposed that she was buried at Dirinon, “between Daoulas and Landerneau.” It seems to me that in p. 131 the scene changes to Dirinon at the point beginning with the emphatic words,—

“*Aman en hanu Doe guir roe bet
en servichif ne fillif quet.*”

Of course the many passages in which the words *Breiz*, *Bretonet*, *Bretonery*, &c., occur, are not more applicable to the continental than to the insular Britain.

Strange to say M. Sionnet has been misled by the possibly accidental resemblance between two pairs of local names existing in Wales and Armorica respectively, to suppose that the following passages are a proof of this localization:—

“Obiit sanctissimus urbis legionum archiepiscopus Davidagius in Menevia civitate intra abbatiam suam Et jubente Malgone Venedotorum rege in eadem ecclesia sepultus.”—(pp. 200, 202.)

The “*urbs legionum*” is named in Breton “*Kaer a legion*” (p. 182); and the “*Malgo rex Venedotorum*” describes himself in p. 208 as

“*Me Malgon roe Venedotonet.*”

M. Legonidec, whose French translation of the *Buhez* is exhibited *en face*, renders “*Kair a legion*,” “*La ville de Léon*,” and “*Malgon roe Venedotonet*,” “*Malgon, roi des Vénètes*.” Mr. Perrott observes upon this (*Arch. Camb.* for 1857, p. 379, *note*):—“The legend places Menevia in the *Diocese of the Archbishop of Léon*; and

St. David is said to have been interred there by order of *Melgon*, King of the *Vénètes*, who must have been Bas-Bretons." I never heard before of an Archbishop of Léon; and if such a dignitary had ever existed, it is certain that a King of the "*Vénètes*" would have had no jurisdiction in his diocese.

It is however scarcely necessary to explain to Welsh readers that "*Kair a legion*" means neither more nor less than Caerleon, while "*Malgon roe Venedotonet*" is Malgo, King, not of the *Vénètes* (which in Breton would be "*Guenet*") but of the Venedotians, or in other words Maelgwn Gwynedd.

Certain Welsh localities are clearly named in the poem. In p. 30 we have *Demetri* meaning Demetia. In p. 108 *ruben* is clearly the *Vetus rubus* of Ricemarch. The *ylis guen* in p. 34, which reappears in p. 50 as *ylis glan* is possibly the Ty Gwyn ar Daf, unless it is Whitchurch, near St. David's. The most problematical appellation of all is *Languen wmendi e immy*, which looks like a corruption of a Welsh name, but which ought certainly, from the context, to mean Ty Gwyn ar Daf, or Whitland. With the exception of the last and one to be mentioned below, the names occurring in the *Buhez* would seem, by the form in which they occur, to indicate that the author had a Latin life of St. David before him. The other exception is a most remarkable one. In p. 14 we have the line:—

"A grif sider da Yuerdon."

Now *Yuerdon*, which appears a few lines lower down in the mongrel form of *Hiberdon*, is simply *Ywerddon*. Is it the name by which Ireland is still known to the Bretons? If not, it must have appeared in the legend which the Breton writer followed.

I may observe that *Runiter* in p. 9, is the *Criumther* of Ricemarch.

The inscriptions from the chapel at Dirinon given by Mr. Perrott in his account of the Tomb of St. Non (*Arch. Camb.* 1857, pp. 254, 255) are very interesting. Here it

is obvious that *Helve* is *Ailfyw*, whence St. Elvis, near St. David's, derives its name; *Morus* is the *Moni* or *Movi* of the Latin legends; and *Port Mavigan* is *Porth Mawgan*, or Whitesand Bay, near St. David's, close to which is Capel Padrig, built upon the very spot where St. Patrick is said to have had the vision by which it was foretold that he should be the apostle of Ireland. The occurrence of the last name is extremely curious, as I do not recollect that it appears in any of the known Lives of St. David.

I much regret that the *Buhez Santez Nonn* did not come under the notice of Mr. Freeman and myself before the publication of the *History and Antiquities of St. David's*. Not that it adds much to our stock of traditions concerning the founder of the see, beyond the curious fact of his *cultus* among a cognate people. The incidents in the *Buhez* are, with the exception of those which are obviously Armorican additions, just those with which we are familiar from the Latin and Welsh Lives of St. David. We have pointed out in the work above referred to (p. 242) that the legend of St. Non was known in Cornwall, and to a certain extent localized there.

I had also suspected that her name had passed over to Brittany, the principal church at Penmarc'h in that country being dedicated to St. Nona.

W. BASIL JONES.

University College, Oxford,
February 11, 1859.

P.S.—Mr. Norris' edition of the *Cornish Drama*, published by the Delegates of the Oxford University Press, was placed in my hands after the above-written notes had been sent to the printer. In these curious relics I find two extraordinary instances of localization, far exceeding anything in the *Buhez Santez Nonn*. In vol. i. p. 186, Solomon is represented as conferring on one of the builders of the Temple "the parish of Vuthek, and the Carrak Ruan, with its land." And in vol. ii. pp. 52, 54, Pilate bribes the guardians of the Sepulchre to falsify the

account of the Resurrection, by the offer of a similar enfeoffment:—

“Teweugh awos Lucyfer,
A henna na geuseugh ger,
Pypenagol a wharfo:
Ha why a's byth gobar bras;
Penryn yn weth ha *Hellas*,
Me a's re theugh yn luen ro.”

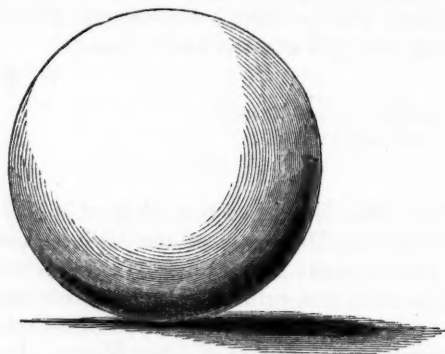
The case of St. Non is nothing to this!

W. B. J.

March 10, 1859.

PRECIOUS PEBBLE OF PRINCE OWEN GWYNEDD.

In the ancient house of Rhiwlas, in Merionethshire, is preserved a globe of apparently pure rock crystal, said to have belonged to Prince Owen Gwynedd, who died in A.D. 1169. The accompanying engraving represents it



of the full size. It is kept in a green velvet bag of some antiquity; and in the bag is written, on a scrap of paper, the subjoined notice of the pebble. The writing, to the best of my recollection, does not appear to be of earlier

character than from the beginning to the middle of the last century.

"Maen gwerthfawr Owen Gwynedd, Tywysog holl Gymru.

"Y Maen gwerthfawr hwn a gadwyd er Amser Owen Gwynedd gan Deuly Rhiwaedog, y rhai ydynt o Deuly a Chenedl y cyfriw Dywysog Owen Gwynedd."

"The precious Pebble of Owen Gwynedd, Prince and Sovereign of all Wales.

"This Pebble is kept ever since the Time of Owen Gwynedd, in the Family of Rhiwaedog, who are lineally descended there from."

The mansion of Rhiwaedog, referred to above, and the extensive property attached to it, belonged for many generations to the lineal descendants of this prince, according to some authorities, the elder branch of his descendants. This branch became extinct in the male line in the present, or at the end of the last century, and the estate passed to two ladies of the name of Eyles, by the survivor of whom Rhiwaedog was bequeathed to the late Mrs. Price, of Rhiwlas. It now belongs to R. W. Price, Esq.

W. W. E. W.

December, 1858.

Balls of crystal, like the one here engraved, have been found in several instances in the early Anglo-Saxon and Frankish graves, and the circumstances under which they occur seem to show that they were signs of sovereignty, or authority. In a former Number we have mentioned the crystal balls in the collection at Downing, which are stated to have been taken out of the tombs of the Merovingian kings at St. Denis, when they were destroyed in the great revolution. This remark, however, applies only to the crystal balls found in the graves, as we know that during the middle ages they were used for other, and especially for magical purposes. Several such balls have been brought forward of late years as the magical implements used by Dee, Kelly, and other magicians of the sixteenth and seventeenth centuries.

In further illustration of this subject we extract the following from Wilde's *Catalogue of Antiquities in the Museum of the Royal Irish Academy*, p. 127:—

“Crystal balls and ovals, varying from the size of a marble to that of a small orange, are to be found in many collections of antiquities in the British isles. Such objects formed part of the decoration of ecclesiastical shrines, of which several may be seen in the Museum: for example, in the Cross of Cong, the Cathach of the O'Donnell's, and the Domnach Airgid; and globes of rock crystal are set in most sceptres, as may be seen among those in the regalia of Scotland, preserved in Edinburgh Castle. The smaller kind, and those not of a globular form, manifestly belonged to shrines, from which, perhaps, their peculiar sanative efficacy was supposed to be derived. Globular masses of rock crystal, unconnected with either shrines or sceptres, have been preserved in Irish families for centuries past, and have always been regarded with peculiar veneration, not only for their great antiquity, but on account of the virtue assigned to them by the people, as amulets, or charms, to be used in the prevention or cure of cattle distempers. One of the most celebrated of these crystal globes is that in the possession of the Marquis of Waterford, concerning which there is a tradition in the family that it was brought from the Holy Land, by one of his Le Poer ancestors, at the time of the Crusades. This is eagerly sought after, even in remote districts, in order to be placed in a running stream, through which the diseased cattle are driven backwards and forwards, when a cure is said to be effected; or it is placed in the water given them to drink. These crystal balls were also regarded as magic mirrors, such as those described by Spenser.”

THE EARLY INSCRIBED AND SCULPTURED STONES OF WALES.

(Continued from p. 57.)

THE LLANDEILO CROSS.

THE accompanying engravings represent the two faces of a small sculptured stone cross recently discovered at Llandeilo, for the following particulars concerning which, as well as for rubbings thereof, I am indebted to our indefatigable member, George Grant Francis, Esq., of Swansea. The information which he communicates respecting it is as follows:—

“While digging the foundation of the present church, in the chancel the workmen came upon two slabs, the smaller of which has been missing ever since, the other has a cross inscribed on the obverse and reverse sides, interlaced with chain (or rather

ribbon) work, and measures 2 feet 4 inches in height, by 1 foot 10 inches in width. The pedicle, or lower portion, which was fixed in the earth, was accidentally broken in attempting to remove it. It is now deposited in the nave of the church. This stone cross is supposed to have been a production not later than the tenth century."

It will be perceived that the ornamentation on both faces of the cross is very simple in its character, corre-



sponding with that upon many others of the sculptured stones of Glamorganshire. It does not seem indeed that the arms of the cross have ever been connected by a raised circle (producing a wheel cross, which is the more common form); indeed, the four bosses, on what may be supposed to have been the front face, prevents such a supposition. In this respect, therefore, as well as in the graduated outline of this cross, we have a marked deviation from the other early crosses of South Wales. The knot-work in the centre compartment of the back face is

rather more irregular than ordinary, and there appears some confusion in the interlacing of the left hand extremity of the front face. The outline also of the pannels, especially the central one on the reverse, is rude and irregular. It is probable that the cross was a sepulchral one, and that it was formerly fixed upright in the church-



yard. It is not indeed improbable that the shaft, which is stated to have been accidentally broken, contained some inscription, which is now lost. It is also to be hoped that the smaller slab, mentioned in the preceding extract from Mr. G. G. Francis' communication, may be recovered.

J. O. WESTWOOD, M.A.

Oxford, March 14, 1859.

Correspondence.

ACOUSTIC CONTRIVANCES IN CHURCHES AND
OTHER BUILDINGS.

To the Editor of the Archæologia Cambrensis.

SIR,—The Convent des Anges d'Abervrac'h, in Finistère, (Lower Brittany,) was destroyed during the Revolution, but the chapel of the sixteenth century still remains, and is used as a storehouse. The convent itself has been converted to an inn.

In the chamber-choir of the chapel, behind the high altar, is a curious acoustic contrivance, said to be common in Brittany, but which we have been unable to discover in any part of *Lower* Brittany, except at Abervrac'h. In the walls of this chamber-choir, which also served as sacristy, are practised numerous holes, narrow at the opening, but enlarging circularly withinside. Formerly, each of these holes contained a globular bottle of red pottery, with a short neck, or collar, extending no farther than the face of the wall. At the time of our visit there remained but one of these bottles, and that not quite entire. All the others, very numerous, had been extracted piece-meal by the *curious*. Indeed it was necessary to break them in order to extract them, as they were embedded in the masonry. They would contain about a quart, or litre. Our host, an old man, had known the convent prior to its dissolution, when service was regularly performed in the chapel. Without any inquiry on our part, he explained that the bottles were thus inserted for *musical purposes*. At this time we were ignorant of any such arrangements, either in modern or in middle age constructions, and our inquiries having been unproductive, we thought no more about it. A few years afterwards, however, our curiosity was again awakened on reading the following passage, in a very interesting and useful work, entitled *L'Anjou et ses Monuments*, by M. Fauthier, where, in speaking of the church of St. Martin d'Angers, it is said:—"The choir is certainly of the commencement of the eleventh, and the middle of the twelfth century. The *vaulting* presents a striking peculiarity; in it are set a certain number of holes, disposed in triangles, three holes in each *valve* of the vaulting. They contain vases of grey pottery (*de terre grise*), sonorous and ovoid, a foot in length, with fifteen inches orifice, and a diameter of ten inches in the largest part of the belly (*ventre*). They are set in the thickness of the vaulting, and without doubt served an acoustic purpose. Earthen vases, with the same intent, were known to the ancients; in Greece and Italy they were used in the theatres, and were composed sometimes of brass, and sometimes of terra cotta. This is the only example we know of such vases in the vaultings of a church.—Vitruv. lib. v.; Plin. lib. ii. c. 51."

We may be permitted to observe that Rondelet, in his *Traité de l'Art de Bâtir*, ii. pp. 293 and 348, remarks that tubes, vases, and urns, in terra cotta, were made use of in the construction of the vaultings of cupolas in the ancient Byzantine churches. They are met with in the churches at Ravenna, and in that of St. Etienne-le-Rond, at Rome. The tubes were laid horizontally, and covered with plaster; but the urns and the vases were set vertically, with the orifices downwards and uncovered. They were introduced in order to *lighten the weight of the dome*.

There is not the slightest allusion to acoustic purposes.

Is it probable that these vases and urns (at St. Martin's) were introduced in order to *lighten the weight of the vaulting*? As to the vessels employed in the Grecian and Roman theatres, they appear to have been bell-shaped, and to have been laid in two or three ranks, according to the size of the edifice, in little cells under the benches. In fact, the theatres and amphitheatres had no roofs. We are not aware of the effect which would be produced acoustically by vessels placed like those at Angers.

In the *Illustrated London News*, 17th June, 1854, we are told that, "at a recent meeting of the Royal Institute of British Architects, there was an interesting discussion on the probable use of some curious *earthenware jars*, imbedded in the base wall of a *screen* in the *nave*. These jars were laid in mortar, on their sides, and then surrounded with the solid stone work, the necks protruding from the wall, like cannons from the sides of a ship. [See the sketch in the newspaper.] Their probable use has been the subject of much conjecture."

Here would seem to be our bottles of Abervrac'h, with the exception of the protruding necks; but the base wall of a screen in the nave does not appear a place for acoustic contrivances.

We have recently discovered that at Pallet, near Clisson, in the Loire Inférieure, there is a *modern* chapel, with earthenware vessels inserted in the walls of the choir, expressly for acoustic purposes. Pallet was the birth-place of Abelard.

An experienced antiquary, long resident at Clisson, also acquaints us that "all the churches of this locality (Clisson) possess, or have possessed, acoustic vessels (*des pots acoustiques*). The remains of the church of the Cordeliers, in the style of the fifteenth century, still exhibit a considerable number, ranged in several horizontal lines, at the height of about three metres, along the side walls. In the conventual church of the 'Dames Bénédictines' of the twelfth century, now La Trinité de Clisson, many similar vessels are to be found. Again, in the collegiate church of the chapter of N. D., now the parish of Notre Dame (de Clisson), a very large number of these '*pots acoustiques*' exist at the bottom of the choir, in the side walls, and at the usual height of three metres. The '*pots*' have the form of a common pumpkin, but are not so large. Their orifice is, in general, between two and three inches in diameter, the middle about four inches

and a half, whilst the bottom is drawn in to the same size as the orifice."

The two following examples of the insertion of earthenware vessels in the walls of buildings, of a much more ancient date, may perhaps possess some interest. The first example must be pretty generally known in England; the second, probably, less so.

In the *Illustrated London News*, of 27th December, 1856, p. 656, is the following notice:—"Recent Researches in Babylonia.—On a small mound opposite Wass-wass, a fragment of low wall was removed by Mr. Loftus, composed entirely of earthen vases (sketch 3, No. 3). They were laid horizontally, with the apertures outwards, and looked like a honey-comb."

In form these vases somewhat resemble sugar-loaf moulds, but are much smaller.

We extract the following from the *Bulletin de la Société de Géographie*:—"Towards the end of March, 1854, at about three kilometres from Die, in the department of the Drôme, when digging a watering trench, a block of masonry was discovered, extremely hard, and about eight metres in length. The width is not yet ascertained, the mass lying, in part, under a road. It is covered with a cement of lime and pounded brick, forming a sort of mastic, or varnish. Built into the wall, and embedded in mortar, were forty-five urns, or amphoræ, of pottery, perfectly empty, turned perpendicularly upside down, the neck or collar downwards, almost touching each other, and in several ranks. Their greatest circumference is one metre twenty centimetres, their height forty centimetres. The thickness is slight in proportion to the size of the vase. The pottery is of red clay, tolerably pure, very well baked, and sonorous. It is not coated with calcareous spar (*emparée de spath calcaire*) like those of the funerary amphoræ of larger dimensions, and of the same form, sometimes met with in the neighbourhood of Die. Our urns are new, and do not exhibit any deposit withinside. Their adherence to the mortar rendered the extraction of them difficult; nevertheless, some of them have been preserved.

"Vitruvius tells us that empty vases like those here spoken of, in bronze or pottery, and called *Echea*, or *Echeia*, were placed under the steps of the amphitheatres, in order to increase the repercussion of sound. In the great theatre at Pompeii there have been discovered bronze vases for the same purpose. *Similar means were employed in the choirs of the churches during the middle ages. Why are they given up?*

"It is probable that the block containing these urns, or amphoræ, empty and reversed, formed part of some pagan temple, which was subsequently consecrated to St. Saturnin, or Sornin (the quarter in which these remains are situated).

"Numerous debris of Roman buildings, columns, medals, &c., were, some years ago, discovered in the adjoining fields."

There is some difficulty in understanding how this mass, or block

of masonry, was disposed. The inference would seem to be that the urns were not laid horizontally, for they are said to have been *renversées perpendiculairement, le goulet en bas*, which would lead to the supposition that they formed part of the crust of a vaulting. Such a mass, however, could not have fallen without completely fracturing the urns.

Mr. Loftus's discovery appears to be yet more extraordinary and unaccountable.—I remain, &c.,

A MEMBER.

LLANABER CHURCH, MERIONETHSHIRE.

To the Editor of the Archæologia Cambrensis.

SIR,—I have often observed large mortice holes in the great tie-beams of the roof of Llanaber Church on each side, and it appeared to me that the principals between the tie-beams had been cut off just above the springs of their arches, and immediately over the clerestory windows. This led me to think that those windows were not part of the original plan; also, the horizontal cuts across the principals seem more modern than the other workings of the carpentry. To-day, as the workmen were taking down the old plaster, preparatory to replastering the church, I observed, at some distance below the sides of the clerestory windows, square holes in the walls, edged with worked free-stone. They are in a perpendicular line with the *cuts-off* of the principals to which I have alluded, and I have no doubt that hammer-beams, or some support for the principals above, were inserted into these holes. It is, of course, impossible to say when this alteration was effected. The clerestory windows do not appear of later date than the few other lancet windows, of which traces remained prior to the present restorations.

In my former notices of those restorations, I believe that I omitted to mention a very remarkable lancet window, much perished, on the south side of the chancel. This window appeared to have, *outside*, a circular moulding all round it, on the centre of the chamfer plane, *sill included*. The only instance which I have noticed where this remarkable feature occurs, is in a window, one of the stones of which were dug up a few years since at Castell y Bere, and that appears to have been exactly similar. Upon pulling down the Llanaber window, for the purpose of restoring it exactly, we discovered that it had been not a *single* lancet, but a couplet; and, after a very minute examination by a *Gothic* friend and myself, we made out, to the best of our belief, that it had had "soffit cusps." It has been restored, so far as its perished state would allow of its being done, *exactly as it originally stood*, and I have great pleasure in stating that it is much approved of by my friend the rector, and by those who have examined it. The restoration of this fine old church, probably the finest of its date in North Wales, is, doubtless, a subject of much interest. We ought to speak very

thankfully of a gentleman who has given permission for the removal of a large family monument from one of the pillars of the nave, and its re-erection in any other position within the church that the rector may select. That remarkable feature of Llanaber, the single lancet at the east end of the chancel, has been restored perfectly, and its mouldings cleaned of their coating of white-wash. We discovered on the east wall of the chancel a painting, which it was hoped might turn out interesting. It proved, however, to be a representation of a female sovereign, and upon a label over it was "GOD BLESS THE Q . . ." doubtless, an effusion of the loyalty of some rector of that day to our "Virgin Queen."—I remain, &c.,

November 29, 1858.

W. W. E. W.

RUTHIN COLLEGIATE CHURCH.

To the Editor of the Archæologia Cambrensis.

SIR,—In answer to the inquiry of "An Antiquary" in No. XVI. of the Journal, respecting the monuments of the "Ankress" and Lord Grey, I can inform him that of the latter nothing is known, and it was probably destroyed about 160 years ago, when the south side of the church was rebuilt. In the garden attached to the cloisters is, or was, the mutilated effigy of a female; but, if my recollection is accurate, the dress was not that of a religious female. Churchyard, however, may have called it an "Ankress" without any authority, so that the figure I allude to may be the one the poet saw.

The "Antiquary" very properly describes the tower as a modern barbarism—a character not to be redeemed by the addition of the new spire, which, creditable as it is to the architect, is sadly out of place, and always will be, in spite of the intended high-pitch roofs, which may diminish in some degree the present unseemly appearance, but never can remove the objection of placing a spire of such a character on such a tower. The original plan was to have cased the tower, and added buttresses, which would have given the people of Ruthin a church properly restored; and it is very much to be regretted that Mr. Pen-son's plans were interfered with. As it stands, it is a decided mistake, and one unfortunately incurable, unless the tower itself receives expensive alterations and additions, which may give it some approach to such a tower as should be surmounted by such a spire.

Before the rebuilding of the south front of the church the walls were painted yellow, with black ornamental work. From some remains that came to light when the present south windows were inserted, it appeared that this painting was of the same date as the panelled and ornamented roof on the north side of the church. This is supposed to have been given by Henry VII., who came into possession of the lordship, and who might thus have evinced his gratitude to his Welsh supporters at Bosworth. In almost all the churches in the lordship, Perpendicular east windows have been inserted—some

of them handsome ones, and apparently by the same hand, from their similarity. We may perhaps assign these windows also to the same royal benefactor.—I remain, &c.,

A MEMBER.

PENMYNYDD AND THE TUDOR FAMILY.

To the Editor of the Archæologia Cambrensis.

SIR,—After perusing the interesting account of Penmynydd in the last Number of the *Archæologia Cambrensis*, I am induced to send the following notices of the Tudor family, which may be of some assistance in ascertaining to whose memory the splendid monument in that church was erected. In the first place, the shield of arms described does not contain a chevron between 3 Saracens' heads, but 3 *pen Sais*, or Englishmen's heads, the well known arms of the celebrated Ednyved Vychan, chief counsellor and general of Llewelyn ab Iorwerth, Sovereign Prince of Wales. When commanding in the wars between Llewelyn and John, King of England, he attacked the army of Ranulph, Earl of Chester, and obtained a signal victory, killing three of the chief captains and commanders of the enemy, whose heads he laid at the feet of his sovereign. For this exploit he had conferred on him new armorial ensigns, emblematic of the occasion, and these continue to be borne by his descendants, among others by Sir Richard Williams Bulkeley, Bart. By his first wife, Gwenllian, daughter of Rhys ab Gruffydd, Prince of South Wales, he had two sons, Gruffydd and Grono. To the second, Grono, he bequeathed the three manors of Penmynydd, Tre Castell, and Arddreiniog, with other extensive estates. Grono ab Ednyved, an illustrious and powerful man, resided at Tre Castell, near Llanvaes, and was succeeded by his son Tudor, commonly called Tudor Hên ab Grono, who divided his lands at his decease among his three sons, Grono, Howel, and Madog. He spent an honourable life at Penmynydd, died October 9th, and was buried in the Bangor Monastery, which he himself had built, in a tomb made for him in the south wall of the chapel, at Friars, in the year 1311. After the father's death, his sons enjoyed among themselves the whole inheritance of their father. Howel died without issue; Madog, having received holy orders, became the first Archdeacon of Anglesey, and afterwards a most renowned Abbot of Conwy, left his lands to his own monastery of Conwy. Grono, the eldest son, having acquired the property of his brother Howel, made his son Tudor his heir, and was buried with his father at Bangor, December 11, A.D. 1331. Sir Tudor ab Grono, a man of great valour, was a favourite of Edward III., by whom he was knighted. His wife was the Lady Margaret, daughter of Thomas ab Llewelyn, Lord of South Wales, and sister of the Lady Eleanor, the mother of Owen Glyndwrdu. He divided his estate among his five sons, viz., Grono, Ednyved, Gwilym, Meredydd, and Rhys. He

lived mostly at Tre Castell, where he also died, and was buried in the Friary, at Bangor, September 19, 1367. Meredydd, the fourth son, committed a murder, which obliged him to flee his country, and live in exile. He was the father of Owen Tudor, beheaded in 1461, the grandfather of Henry VII. Grono, the eldest son of Sir Tudor ab Grono, obtained Penmynydd for his share, where he lived and died. He left an only daughter, Morvydd, who was married to William ab Gruffydd ab Gwilym, (ab Gruffydd ab Heilyn ab Sir Tudor ab Ednyved Vychan,) of Penrhyn, in the county of Caernarvon. Tudor Vychan succeeded to Penmynydd after his mother's death. He was followed by his son, Owen Tudor Vychan, who was esquire of the body to Henry VII. Then succeeded his son, Richard Owen, Esq., of Penmynydd, sheriff of Anglesey in 1565, and 1573. His son, Richard Owen Tudor, next followed, who was the father of David Owen Tudor, who signed Lewis Dwnn's Pedigrees, in 1588, and was the father of Richard Owen, Esq., of Penmynydd, sheriff of Anglesey in 1623, and father of Richard Owen Tudor, the last male lineal descendant, and sheriff of Anglesey in 1657. His daughter and heiress, Margaret, was married to Conningsby Williams, Esq., of Glanygors, in this county, who enjoyed Penmynydd during his life. Having no issue by his first wife, the estate passed to Jane, daughter of Rowland Bulkeley, Esq., of Porthamel, by Mary, his wife, daughter of Richard Owen, Esq., of Penmynydd, who was married to Richard Meyrick, Esq., of Bodorgan. She sold the estate in 1722 to Lord Bulkeley, and it now belongs to Sir Richard Williams Bulkeley, Bart., who is lineally descended from Ednyved Vychan.

I remain, &c.,

Rhydyroesau, Oswestry,
March 3, 1859.

ROBERT WILLIAMS, M.A.

ON THE ORIGIN OF THE WELSH.

To the Editor of the Archæologia Cambrensis.

SIR,—I am very willing to allow Mr. Basil Jones to have the last word in this controversy in its present stage, as it is only becoming wider and wandering farther and farther from the point, without promising any useful result. It appears to me that Mr. Jones has already abandoned the main points in discussion to fall upon secondary ones, and that the argument is becoming diluted and frittered away, instead of being cleared up. As far as I can gather, we are not always agreed on the meanings of words. When I state a simple ascertained fact which points to a certain conclusion, and Mr. Basil Jones replies by suggesting that such and such things might have been which would contradict that conclusion, I call this arguing by suppositions against facts; but Mr. Basil Jones seems to consider this a misnomer. In his former paper, he quoted the Saxon Chronicle for "the first external notice of the Cymry," and then gave the words, which are,

"King Eadmund harrowed all Cumberland;" and he now complains that I call this quoting the Anglo-Saxon Chronicle incorrectly. Inasmuch as the Saxon Chronicle says nothing about "Cymry," I cannot help thinking that it is strictly speaking an incorrect or erroneous quotation. As to the derivation of the name of Cumberland, Mr. Basil Jones says "he never heard of this derivation before," in a manner which would lead one to suppose that he thought I had invented it. I fancy he need go no further to seek it than an ordinary Anglo-Saxon Dictionary. I turn to Dr. Bosworth's, as the first at hand, and find it there. Arguments of this kind are liable to be carried on for the mere ingenuity of arguing, and too often fall into not only "chopping logic," by which I beg to say that I meant nothing offensive, but into a sort of personal recrimination which certainly leads to no good purpose. Mr. Basil Jones quotes what I have said of a certain period of Armorican history, and accuses me of not giving authorities. I am quite sure that he neither suspects me of inventing the story, nor of concealing the source of it by design. In fact, I was anxious to be as brief as possible, and as in the case of the derivation of the name of Cumberland, I thought I was stating what was sufficiently generally known, and was content to give the facts as I found them stated elsewhere. I believe my authority was chiefly the first volume (new edition) of the *History of France*, by Henri Martin, in which the materials for this period have been tolerably well brought together, though I by no means agree in all the author's conclusions. He has, however, I think shown pretty well the part the Armoricans acted in the "Bagauderie." I was very far from supposing that there are no Roman antiquities in Brittany—it is a question into which I did not enter, because we know tolerably well the outlines of the history of the Roman occupation of that district. I still hold that it was by no means so much Romanized as Wales, and the explanation is a very simple one—Wales was one of the most important Roman mining districts, and I am not aware that Armorica enjoyed this distinction. As I have remarked, Mr. Basil Jones goes on widening the controversy instead of narrowing it, and he runs into secondary and collateral questions, to investigate which I might perhaps be seduced into taking up one half of your next Number, and this would perhaps bring a reply still more expanded, and one does not know what might be the end; I will, therefore, simply call back attention to what was the real beginning of the discussion. I have remarked on the extreme obscurity of the period of the history of this island of which we are speaking, and have urged that the only really accurate materials of this history are those which we deter from under the soil, and that we must look to these for the ultimate discovery of truth. I have said, and I am every day more convinced of it, that these records show that the so-called documentary records of the history of this period, on which our popular history of it is founded, are entirely worthless. These monuments which I recommend to notice seem to me to be perfectly reconcileable with the slight notices we find in known con-

temporary or nearly contemporary writers. In comparing them serious doubts presented themselves to me as to the accuracy of our commonly received notions of the origin of the population of Wales—doubts which I must confess have not been in any degree cleared up by this discussion—and I suggested them as a point towards which further investigations might be directed. We have thus to deal with two classes of records of history, those which are commonly called documentary records, which in this case are deplorably scanty, and those which for distinction I will call archæological records, which are more abundant, and which continued researches may make much more so. I believe, from the love for careful research which Mr. Basil Jones displays, that when he has made himself fully acquainted with the latter class of records, there will be no great disagreement between us.

I remain, &c.,

THOMAS WRIGHT.

OLIVER CROMWELL'S SEAL AND ARMS.

To the Editor of the Archæologia Cambrensis.

SIR,—At a meeting of the Society of Antiquaries of London, held on December 23, 1858, an interesting paper was read by Mr. W. D. Cooper, on "The Great Seals of England between 1648 and 1660." In it mention was made of a private seal of Oliver Cromwell's, which, as it involved in its description an account of his armorial bearings, more ample than what is commonly known, I think may be acceptable to some of our members. Of course for a full description I must refer them to the pages of the *Archæologia Lond.* It appears that five days after Cromwell had constituted himself Protector, on December 12, 1653, he issued, under his own sign manual and *private seal*, a commission for the office of admiral and general of the fleet. This very commission, with the seal attached, belongs, I believe, to the Society of Antiquaries. It bears the following arms, viz. :—

1. *Sable*, a lion rampant *argent*, for *Cromwell*, alias *Williams*.
2. *Sable*, 3 spear-heads *argent* imbrued *gules*, for *Kenfig-Sais*. [Mr. Cooper conjectures that this is a mistake for "*sable*, a chevron between 3 spear-heads *argent* imbrued *gules*, for *Caradoc Vreichvras*, from whom Cromwell was lineally descended."
3. *Sable*, a chevron between 3 fleurs-de-lys, for *Collwyn ap Tangno*.
4. *Gules*, 3 chevronels *argent*, for *Iestyn ap Gwrgant*.
5. *Argent*, a lion rampant *sable*, for *Meredydd, Prince of Powys*.
6. The same as 1.

Some of our members may be able perhaps to say something about these bearings; at any rate a copy of this seal, which has abundant pretensions to be considered a Welsh one, ought to be solicited of the Society of Antiquaries, and added to the great collection of Welsh seals in the Museum of the Royal Institution of South Wales, at Swansea. Any of our own members who belong to the London

Society would be able, I should think, to obtain this favour for us, and the seal itself might with propriety be engraved for our own Journal.—I remain, &c.,

February 18, 1859.

AN ANTIQUARY.

WELSH AND BRETON LANGUAGES.

To the Editor of the Archaeologia Cambrensis.

SIR,—S. S. inquires, p. 72, about the similarity of the Welsh and Breton languages. As most of the simple terms, and many idioms, are identical in both, short sentences would in a great measure be mutually intelligible, though a long conversation could not be maintained. I have sent you the first ten verses of the first chapter of St. John's Gospel, in the three Cymraeg dialects, for comparison, and the close connection between the three will be evident. The Welsh version is slightly altered from the authorized one. The Breton is by Legonidec; and I am answerable for the Cornish. Mr. Basil Jones asserts, p. 30, that the Cornish was nearly identical with the Breton; but my researches have not led me to that conclusion. The Cornish is more closely related to Welsh than to Breton, and so is the Breton again to Welsh than to Cornish. The Breton and Cornish, however, have some points in common, and both different from the Welsh; but I have not found six radical terms peculiar to Breton and Cornish, and which are not to be found in Welsh. I have treated the matter very fully in my *Cornish Dictionary*, which I hope to be able to print soon, as one obstacle is now removed by the publication of the three Cornish dramas, preserved in manuscript in the Bodleian Library. For this great boon the students of Celtic literature are indebted to Edwin Norris, Esq., who has accomplished his task with consummate ability.—I remain, &c.,

Rhydcroesau, Oswestry,

Feb. 21, 1859.

ROBERT WILLIAMS, M.A.

WELSH.

Yr Evengyl Sanctaidd herwydd St. Ioan.

1. Yn y dechreuad (pencyntav) yr oedd y Gair, a'r Gair oedd gyd a Duw, a Duw oedd y Gair.

2. Hwn yma oedd yn y dechreu gyda Duw.

3. Trwyddo ev y gwnaed pob peth; ac hebddo ev ni wnaed dim a'r a wnaed.

4. Ynddo ev yr oedd bywyd; a'r bywyd oedd oleuni dynion (tâd).

BRETON.

Aviel Santel hervez Sant Iann.

1. Er pen-centa edo ar Gêr, hag ar Gêr a ioa gand Doue, hag ar Gêr a ioa Doue.

2. He-man a ioa er pen-centa gand Doue.

3. Cement tra a zo bet great gant-han; ha netra euz a gemend a zo bet great, n'eo bet great hep-z-han.

4. Ean-han edo ar vuez, hag ar vuez a oa goulou ann dâd.

CORNISH.

Evengyl Sans herwydh St. Juan.

1. Yn dalleth (pen-censa) o an Gêr, ha'n Gêr o gans Dew, ha Dew o an Gêr.

2. Hemma o yn dall-eth gans Dew.

3. Puptra a wreys ganso; ha hep ef ni wreys nebtra usy wreys.

4. Ynno ythese an bewnans ha'n bewnans o golow an dâs.

5. A'r goleuni (golen) sydd yn llewyrchu yn y tywyllwch; a'r tywyllwch nid oedd yn ei amgylfred.

6. Yr ydoedd gwr wedi ei ddanvon oddiwrth Dduw, a'i enw Ioan.

7. Hwn yma a ddaeth yn dystiolaeth, vel y tystiolaethai am y goleuni, vel y credai pawb trwyddo ev.

8. Nid oedd hwn yma y goleuni, eithr eve a anvonasid vel y tystiolaethai am y goleuni.

9. Hwn yma ydoedd y gwir oleuni, yr hwn sydd yn goleuo pob dyn a'r y sydd yn dyvodd i'r bŷd.

10. Yn y bŷd yr oedd eve, a'r bŷd a wnaed trwyddo ev; a'r byd nid adnabu ev.

5. Hag ar goulou a luch en devalien, hag ann devalien ne deuz ced he boellet.

6. Bez'e oe eunn dên caset gan Doue, pehini a oa hanvet Iann.

7. He-man a zeuaz da dest, da rei testeni d'ar goulou, evit ma credshe ann holl dre-zhan.

8. Ne ced hen a oa argoulou; hogen deued e oa evit rei testeni d'ar goulou.

9. Hen-hont a oa ar gwir choulou, pehini a sclera cemen dên a zeu er bêt man.

10. Er bêt edo, hag ar bêt a zo bet great gant-han, hag ar bêt n'en deuz ced he ana-vezet.

5. Ha'n golow a splan yn tewolgow, ha'n tewolgow ny'n wothy.

6. Ythese dên danvenys adhiworth Dhew, ha hanow dthotho Juan.

7. Hemma a dheth dho dest, may tocco destunny a-barth an golow, may cresse pup ol dretho.

8. Nyngo henna an golow, mes danvenys ythese may tocco destunny a-barth an golow.

9. Hemma o an gwir wolow, neb a wolowa pup dên usy ow tês dh an bŷs.

10. Yn bŷs ythese, ha'n bŷs a wreys dretho, ha'n bŷs ny'n aswonas.

ROCKING-STONES.

To the Editor of the Archæologia Cambrensis.

SIR,—We enjoy the enviable privilege of reading the "Proceedings of the Society of Antiquaries of Scotland," a copy of which, as the numbers appear, is forwarded to the *Association Bretonne* in exchange for their publications. Part 2 of vol. ii. is just come to hand, and in p. 217 we find the following statement, read at the sitting of the Society on the 14th July, 1856:—

"Mr. Stuart, secretary, stated that, in consequence of reports of the recent destruction of a remarkable stone circle near the old castle of Moyne, in *Nairnshire*, belonging to Lord Cawdor, he had communicated with his lordship's factor on the subject. From the answer to that gentleman it appeared that the reports in question had been greatly exaggerated. When the present line of road was made, many years ago, it was carried through the circle, and many stones were removed; but no recent encroachment on the circle, such as that referred to in the newspapers, has taken place, either to straighten an arable field, or for any other purpose. The supposed *rocking-stone* consisted of one of the upright pillars, which had fallen over some smaller ones, leaving an end unsupported, and by jumping on this end a heavy man could just move it. The only change that has taken place on the circle, for years, is the removal of this pillar without the knowledge of the landlord or his factor."

Notwithstanding the difference in naming the county (*Moray* instead of *Nairn*), there can be little doubt that the extract taken from the *Forres Gazette*, and introduced into the article on "Groupes of stones called Dancers, in Northern Gaul and Brittany," *Archæologia Cambrensis*, Third Series, vol. iv. p. 394, refers to the monument spoken of by Mr. Stuart.

We are the more anxious to correct the mis-statement, in the propagation of which we have unwittingly participated, because of the recent agitation of the rocking-stone question, and, indeed, of the stone monument question in general.—I remain, &c.,

R. PERROTT.

January 1, 1859.

ANCIENT BRONZE VESSELS.

To the Editor of the Archæologia Cambrensis.

SIR,—I find, in the October Number of the *Archæologia Cambrensis*, a notice by W. W. E. Wynne, Esq., of a bronze vessel found at Hendreforfydd, near Corwen. Judging from the drawing there given, it appears to be so like in shape to one I observed in the collection of J. P. Senhouse, Esq., of Netherhall, Cumberland, that I cannot refrain from sending you a sketch I made of this latter. It stands eight inches high, of bronze, and is classed at present with some other articles of great interest, obtained from the adjacent Roman station of Virosidum (Maryport); but it is labelled as having been discovered somewhere in Galloway, on the opposite side of the Solway. I saw a similarly shaped bronze tripodal vessel in the porch of Dumfries Church, which, I was told, had been dug up when the foundations of that building were being laid.—I remain, &c.,

W. WYNN WILLIAMS.

Menaifron, Dec. 11, 1858.

Archæological Notes and Queries.

Note 42.—HAVERFORDWEST.—With regard to the name of this town, I learn from the Records in the Chapter-House, at Westminster, that it was called *Haverford-west* to distinguish it from *Haverford-east*, that part of the town built on the eastern bank of the Cleddau. I also learn that it was formerly called *Caer Helen*, at least so it is said, on the authority of a MS. British History, formerly preserved at St. Clears, but burnt, *as being Popish*, in the times of the Great Rebellion.

AN ANTIQUARY.

N. 43.—CAER SWS.—I have recently perused a letter from etymological Baxter to archæological Lhwyd, in which he says,—“Perhaps *Caer Sûs* was in Latin called *Segusio*, as *Suza* in *Gallia Subalpina*, now *Piedmont*, upon the *Duria* or *Doria*; quasi *Se guys ui*, or *Se guydh ui*,—*ad conspectum amnis Durie et Sabrianæ*.” What will Mr. Davies say to this conjecture so destructive of his own about *Mediolanum*?

J.

Query 83.—MYDDFAI.—Can any of your correspondents give a full, true, and particular account of the inscribed stone, or “*St. Paul’s Marble*,” removed about thirty years ago from *Myddfai* to *Cilgwyn*, *Caermarthenshire*?

M. A.

Q. 84.—PEPPER STREET AND ROMAN ROADS.—In the Fourth Part of the *Journal* published by the Archæological Society of Chester, the late Mr. Massey stated that almost always Roman roads in England are associated with a *Pepper Street*, which term he derived from *Pebble Street*, or a street paved with smaller stones than in the case of the principal highways. Without discussing the question of the derivation, may I ask, is this statement of Mr. Massey’s borne out by facts? Can any instances be mentioned? There is a *Pepper Street* in *Chester*. Are there streets of that name to be found at *Gloucester*, *Colchester*, *Leicester*, &c.

M. N.

Q. 85.—YCHELDRE.—Can any information be given as to who was the heir of *Ycheldre* in 1700? He was, as such, the visitor of *Bala School*, and was connected with the property left by *Sir Edmund Meyricke* for the benefit of *Jesus College, Oxford*.

L. G.

Answer to Query 36, vol. ii. Third Series.—WELSH COINS.—The Welsh, properly so called, appear to have had no coinage of their own, and no doubt made use of Saxon and Norman pennies during the tenth, eleventh, and twelfth centuries. How long the Roman money may have been in circulation is not easily determined; but it

is a remarkable circumstance that, though we have plenty of British money, *prior to or contemporary with* the Roman occupation of this country, the Welsh have never, I think, coins of their own; at least none, I believe, have ever been found. It is probable therefore that the ordinary coin of England was used and appreciated as much as it is in the present day by the inhabitants of Wales. A MEMBER.

Answer to Query 50, vol. iii. Third Series, p. 76.—ISLE OF MAN RECORDS.—In a curious and scarce little book, called the "History and Description of the Isle of Man," second edition, London, 1745, a brief allusion is made to the removal of the Manx Records. In speaking of Castletown, and alluding to the year 1726, the author says,—“The Courts of Judicature are also kept here, and what records of the Island are yet remaining; but the greatest part of them in troublesome times were carried away by the Norwegians, and deposited among the archives of the Bishops of Drunton, (Drontheim,) in Norway, where they still remain, though a few years since Mr. Stevenson, an eminent, worthy, and learned merchant, of Dublin, offered the then Bishop of Drunton a considerable sum for the purchase of them; designing to restore and present them to the Island, but the Bishop of Drunton would not part with them on any terms.” Perhaps “Ll. T” may find some allusion to the subject of his inquiry in the account of Rushen Castle lately published by the Rev. J. G. Cumming. D. D.

Answer to Query 81.—CIL AND LLAN.—The Welsh prefix “Cil” appears to be synonymous with the Irish “Kil.” In the comparative Vocabulary in the *Archæologia Britannica* of Edward Llyud, under the word “Celo” there are the following comparative synonyms, which I give with the author’s orthography:—Celo, to hide—Welsh, Kely, Cidhio—Cornish, Kitha—Armorican, Kydha—Irish, Keilim. According to Ecton’s *Thesaurus* there are twenty-seven parishes in England and Wales having the prefix “Kil” in their names. There are fifteen having “Sel” which it is submitted is “Cel” Anglicised; the latter never occurring except it is in the form of “Chel,” of which thirteen parishes have that prefix. The word “Llan” occurs other than as denoting the church of the patron saint; as Llanaber, the church at the conflux; Llanavon, the church by the river; Llangoed, the church by the wood; Llanfaes, Llanwaen, &c., &c. As respects the combination of “Llan” and “Cil” I can only find one parochial name where these words are united in the form of “Llancilo.”

J. D.

Miscellaneous Notices.

LLANDAFF CATHEDRAL.—The works are going on most satisfactorily at the west end of the nave, and probably by the end of this year the whole of that portion of the cathedral will be roofed in.

CHRIST CHURCH, BRECON.—The restoration of the Dominican Priory Chapel, and the Decanal House, with the new buildings of the Grammar School, have been entrusted, we are happy to say, to Messrs. Prichard and Seddon, of Llandaff.

ABERAVON.—The old church at this place having become far too small for the increasing congregation, a new one has been recently erected by Messrs. Prichard and Seddon, of Llandaff. It is of the style of the fourteenth century, and in its walls are incrustated some windows from the old building, in order to preserve a slight record of it in the new.

CAERPHILLY CASTLE.—A short time since some strangers, admitted to the interior of this castle, endeavoured to chip away one of the finely sculptured heads in the great hall. This wanton piece of Vandalism—we would rather say of robbery—was fortunately detected, and the persons were, we believe, ejected. If we could ascertain their names we would certainly publish them.

CORNISH MYSTERIES.—We have received, too late for reviewing in the present Number, Mr. Norris' volumes, containing the dramas in Ancient Cornish, which he has just published. It is a most valuable book, and we hope before long to give an extended notice of it.

MOSTYN LIBRARY.—A collection of nearly 800 letters of the times of James II., and the subsequent reigns, relating greatly to Wales, has been added to this fine library. We believe that they are now in process of being arranged and catalogued.

LLANASA, FLINTSHIRE.—The fine old manor-house in this village is fast going to decay. Will none of our Flintshire members furnish us with drawings, and an account of it?

CASTELL Y BERE, MERIONETH.—We understand that Mr. Wynne is continuing his excavations successfully at this place, and we hope, in a future Number, to give a detailed account of what has been done.

ROMAN COINS.—Upon the small island of St. Margaret, near Tenby, Roman coins are occasionally found. About two years ago one of Carausius was picked up, and, last February, a brass one of Constantine. *Obv.*, IMP. CONSTANTINVS. P. F. AVG. *Rev.*, SOLI INVICTO. COMITI.

REVIEWS.

THE DESCENDANTS OF THE STUARTS. By WILLIAM TOWNEND.
1 vol. 8vo. Second Edition. Longmans. 1858.

It is impossible to review a Stuart book without feeling, if not showing, strong political feelings, either for or against the cause of that unfortunate family. The politics of our own day, dating as to the origin of their divisions from the times of the Tudors, have received their more immediate tinge from the reigns of the Stuarts; and any English historical writer who should profess his indifference to the great events of the seventeenth century, should be set down at once as insincere—as a *humbug*, in fact—for such he would be neither more nor less. The writer, therefore, of this notice avows himself, without hesitation, as altogether what is called a “Jacobite;” and, from the time of Mary Stuart downwards to the present day, he confesses his warmest sympathies and convictions to be altogether anti-Elizabethan, anti-Cromwellian, anti-Hanoverian. Thus much having been premised, it is now for him to notice the book mentioned above as a matter of dry archæological duty—to look upon it as another instrument in the hands of scientific antiquaries for eliminating error, and for discovering truth—as one of the tools, in fact, wherewith archæological mines are ever to be worked.

If it be asked, “of what use is it to bring a book concerning the Stuarts before Welsh antiquaries?” the answer is this,—that at the time of the Revolution, and for long after, the sympathies of the principal gentry of the Principality were strongly in favour of the losing cause; and so long did this continue, that, had Prince Charles Edward marched on Chester instead of on Derby, in 1745, there is little doubt but that most of the Welsh gentry would have risen in arms for him. Numerous traces and proofs of these feelings still exist in Wales; old family stories, and traditions as to places and times of meeting, &c.—many things illustrate this type of feeling at that troubled period. Two instances, among others, may be mentioned; the first dates as far back as 1688, when one of the principal gentlemen of Denbighshire, a baronet, who also possessed the magnificent estate of Wolverton, in Buckinghamshire, sold it to Dr. Radcliffe, the court physician, and put the whole of the proceeds, £40,000, into the hands of James II., on Hounslow Heath, just after Marlborough had made up his mind to assassinate the king in his coach. Out of this very estate, bequeathed to the University of Oxford by the doctor, the Radcliffe Library has been built. Another instance is, that on various estates of North Wales, particularly in Flintshire, enormous barns were erected during the reigns of Anne and George I., far too large for any agricultural purposes warranted by the estates. They were

intended to serve as cavalry barracks, and would have lodged large bodies of horse, had the rising taken place. In Ruthin, the old room where the Jacobite Club used to meet, has only recently been dismantled—most needlessly, as any unbiassed archæologist, could such an one be found, would declare.

We think, therefore, that we are not travelling out of our way in saying to Welsh antiquaries that the present work of Mr. Townend's constitutes a valuable supplementary appendage to all that has been written and discovered about the Stuarts. It is superfluous to state that it is diametrically opposed to what *we* consider the mendacious but brilliant work which was lately written for a coronet, and paid for with one; but its principal value consists in its tracing all the existing branches of the Stuarts throughout their numerous European ramifications. Of course it brings forward prominently the fact, well known to historical students, that the present Duke of Modena is the direct senior representative of the royal family of Stuart, in whom all their claims centre; and that next to him comes his niece, Mary Theresa, born 2nd July, 1849. Should her Royal Highness die without issue, her claim rests between her father's two sisters,—one, Theresa, married to Henry V., titular King of France, and Count of Chambord; the other, Mary, the wife of Don John, brother of Charles VI., King of Spain, whose two sons inherit of course his claims to the crown of the Spanish monarchy.

Some of the biographical accounts of the less known among what we may call the continental Stuarts are exceedingly interesting. We give the following as brief specimens:—

“It will thus be perceived that in point of fact only four Royal Personages were excluded by the Act of Succession, as all these princes and princesses, with the exception of the Princess Palatine Louisa, had for progenitors either James II.; Henrietta, Duchess of Orleans; Charles Louis, Elector Palatine; or Prince Edward. Of these James II., Elizabeth Charlotte (daughter of Charles Louis), and Prince Edward, as also the Palatine Princess Louisa voluntarily embraced the Romish faith, whilst Henrietta, Duchess of Orleans, was bred in it from infancy by her mother. Sophia, the heiress to the Crown of England, was the only remaining descendant of James I. who had issue beyond those just enumerated as excluded; but her progeny we have erst this narrated. Her eldest son, George Louis, ascended the English throne on the death of his cousin Queen Anne, and figures in our annals as King George I.; of his brothers, two, viz., Frederick and Charles, entered the service of the Emperor of Germany, in whose service they fell fighting against the Turks, 1690. Of the others, Maximilian, the third son, embraced the tenets of the Church of Rome. He died in 1726. Christian, the fifth son, died in 1703; and Ernest Augustus, the youngest, who was titular Bishop of Osnaburgh, in 1728. All these princes were unmarried. Sophia, the only daughter and her mother's namesake, espoused Frederic I., King of Prussia, by whom she became ancestress of the present Royal Family, the heir to whose monarchy is so shortly to be united to England's fairest floweret, the eldest daughter of our amiable queen.”

“Benedicta Henrietta Philippa, third daughter of Prince Edward Palatine, and younger sister of Anne, Princess of Condé, was born on the thirteenth

day of March, 1652. She married, 1668, John Frederick, Duke of Hanover, elder brother and predecessor of that Ernest Augustus, more familiar to English readers as the father of our George I. This prince, who was the last Catholic who reigned over Hanover, had not been reared in that faith, but had embraced it during his travels in Italy, in 1657. As a Romanist, and attached to the French party in Germany, he was considered by Louis XIV. a desirable suitor for the hand of the Princess Benedicta. They were married on the twentieth of November, 1668; but as their union was unblest with male issue, the duchy descended, on the duke's decease, to his younger brother, Ernest Augustus. Duke John, finding that his profession of Catholicism rendered him unpopular with his subjects, determined on going to reside with his family in Italy; but on his way thither, being suddenly attacked with illness, he expired at Augsburg, on the eighteenth of December, 1679. This sad event necessitated a change in Benedicta's arrangements, and instead of taking up her residence in Italy, as she had previously intended, she returned to France, where she occupied herself with the education of her family. Unfortunately she was not left in very affluent circumstances; notwithstanding which she formed the most lofty alliances for her children. She had set her heart on marrying her eldest daughter to the Duc du Maine, son of Louis XIV., but unluckily that monarch preferred a niece of Benedicta's, the Princess de Condé. Of her four daughters, two died young, leaving Charlotte Felicità, who married the Duke of Modena, and Wilhelmina, who espoused the Emperor Joseph I., of Germany. This latter princess, by the same fatality that attended her mother and grandmother, had no male issue; so that by a continued failure of male princes, the Palatinate, Hanover, and Austria all passed away from the ill-fated House of Simmeren. A detailed history of Benedicta of Hanover would involve the reader in the mazy field of German politics; and as the part she enacted in them was neither a prominent nor important one, we will spare them a tedious recapitulation. Benedicta, who, after her husband's death, continuously resided in France, died there at the age of seventy-eight, at Asnières, her sister's residence, on the twelfth of August, 1730."

Mr. Townend gives a curious table of the descendants of the Electress Sophia, Duchess of Hanover, mother of George I., and shows that, after Her Most Gracious Majesty Queen Victoria and her family, they are now *ninety-nine* in number!

We are sorry to observe two errors in this carefully compiled work, and we do not hesitate to rectify them. At p. 37 the author says,—“There is reason to believe that Charles himself (Charles II.) died, even if he had not lived, in the communion of that faith” (the Catholic); whereas there is no doubt whatever on the subject. James II., in his own Memoirs, states it as a positive fact, and gives circumstantial accounts of the king's death-bed, and the interview with the Protestant bishops and his own Catholic confessor. Charles in fact had been half converted by his mother, Queen Henrietta, while in Holland, though James resisted his mother's solicitations, incurring thereby her displeasure, and was not converted until his duchess, Anne Hyde, had renounced her previous creed, and joined the Church of Rome.

Again, at p. 37, Mr. Townend says,—“Until his brother's restoration, James wandered on the Continent without home or friends, and

almost penniless." This, though partially true at one time, was not so always; for James II. served with great distinction in the French army, rose to the rank of lieutenant-general in it, and at one time was the chief in command of the whole French army in the Netherlands. Few English princes, besides James, ever attained the double distinction of being commander-in-chief of a large army on the battle-field, and also that of being one of the most intrepid and successful admirals that ever led the British navy to victory.

THE ULSTER JOURNAL OF ARCHÆOLOGY. No. XIX. London: J. Russell Smith.

This Number opens with an admirable paper entitled "Historical Notices of Spinning and Weaving," (specially as applied to the North of Ireland,) by a learned contributor to the Journal, Dr. Hume. We can do no more than recommend it to our Members for perusal, for unfortunately it will not admit of transference, even by lengthened quotations, to our own pages. We also strongly advise Welsh antiquaries to examine Mr. Herbert F. Hore's interesting memoirs in the same Number on the "Inauguration of Irish Chiefs;" and to compare it with the historical and traditional notices of similar procedures with regard to native Princes of Wales. There is also in this Number a detailed account of one of the best preserved Irish forts, that of Tullaghog, in the barony of Dungannon, from which several hints may be gained by those who are concerned with the corresponding class of early remains in Wales. It is amply illustrated, and therefore all the more deserving of attention.

We are glad to meet with another letter on Irish Antiquities by a Cornishman, our friend "Trevelyan," whoever he may be, full of practical good sense and discrimination. Members will pardon us for the following extracts from it on the Stone and Metal controversy:—

"I do not know whether it has ever occurred to yourself or any of your correspondents to take a large collection of Irish stone implements, (including all sorts of things composed of flint, basalt, and other denominations of stone,) and group them into classes and varieties; and then to collate them with each other, and with iron and bronze articles found in Ireland; and thus, not only compare form with form, but ascertain the law or custom which determined the forms, and the abstract number of them. Were this done carefully, we should have developed the types under which every individual object might be placed, like shells in a museum. Such a systematic arrangement, composed of one specimen of each class, with a few others representing varieties belonging to each class, &c., would, in a scientific point of view, be extremely valuable.

"I had great hopes that this work, or one similar to it, would have been ere now realized by some Irish or British antiquary, not himself a collector,—for this reason, that the collector, looking more to the number of specimens, than their intrinsic worth as scientific specimens in a series, will convert accidental differences (analogous to difference of age, &c., in shells, plumage in birds at various stages of development, and so forth) into distinctions where none were intended by the people who made the articles originally.

To make a proper classification of stone objects found in Ireland, the person who essays to do it must have both an artistic and a mechanical eye, to enable him to detect the rules which guided the manufacturer of the article. Having discovered the rule, then comes the question of the specific use to which the thing made was intended to be applied, or to which it is probable it might have been applied, if something else more applicable for that purpose is not found in the collection.

"I have not yet seen such a series completed, but I have seen some attempts at it; and though not all that a scientific man would wish, yet it is quite manifest from the attempts made at such classifications, that the actual number of specific objects in the largest collections of Irish stone articles—take, for example, Mr. Bell's collection, exhibited at Belfast, and that of the Royal Irish Academy in Dublin—is extremely small, though to an ethnologist of great interest. Not that they indicate progress or development of the arts generally in Ireland, amongst the people who fabricated these things, but that they supply evidence that, on the whole, the arts were falling off, the supply of metallic iron and bronze failing, and the art of substituting flint and stone for them advancing. Thus, I would infer that a people had fled or emigrated to Ireland from the continent of Europe, (or perhaps from Africa, as the typical forms are more African than European,) rather than that a naked and untaught man had set to work in Ireland to manufacture bearded arrows, and stone hammers and axes, with holes or eyes in them, accidental counterparts of iron arrows and hammers; as well as lozenge-shaped spear or javelin-heads of ground flint, of the identical shape of a class of spear-heads which, by their indented and engraved ornaments, prove to demonstration that the bronze belonged to a people using *steel* tools, and which, though made of bronze, apparently very impure, come down, in the language of the Danish antiquaries, 'late into the Iron Period!'"

"I confess, the more I look into the Danish theory of 'development,' either in Denmark or any other European country, the less am I disposed to adopt it. The higher forms of their flint objects,—their daggers for example,—appear to my eye to be *copied* from bronze implements, and their hammers, properly so called, copied from iron hammers. In metal, things shaped like them would have been serviceable as tools and weapons; but, made in stone, they are only *patterns* to make iron hammers after, or they were intended to be used as typical hammers, and, as such, possibly presented as votive offerings to Thor, the God of the Hammer. In cases where the hammer represents a canoe, it might indicate either that the person offering it had been saved at sea, or that he was a fisherman, or that he gave it to a deity under whose protection it was believed mariners were especially placed. This is all rational enough; but it is absurd to admit for one moment that a hammer which never could give more than one blow without breaking in two, could have been originally designed to be used at all as a real hammer, and as such be considered as evidence of material progress through a series of 'Stone and Metal Periods.'"

Members will do well to lay down all that "Trevelyan" says on this subject by the side, not only of what M. Worsæe has published, but also of what Mr. Wilde states in his valuable *Catalogue of the Royal Irish Museum*. They can then judge for themselves, instead of allowing themselves to drift into any line of thought previously laid down for them. This, the greatest bane and impediment of all scientific progress—the theorizing *à priori*, the generalizing without particulars—cannot be too carefully avoided. Archæology certainly

admits of a good deal of induction, but induction is not safe except when facts have been pretty well exhausted; whereas, facts seem to multiply with each succeeding year, and at no period have archaeological and historical theories been brought into so much peril as the present.

There is another exceedingly interesting article in this Number on "African and Irish Fibulæ," which had better be introduced by the following extract:—

"The singular fact, that metallic rings, cleft at one side, and quite identical in form with those found so frequently in Ireland, are actually used at the present day in Western Africa as money, was made known some time ago by Sir William Betham.—[*Etruria Celtica*, vol. ii.] The theory proposed previously by him, that the Irish rings had been used for the same purpose, was thus corroborated. The discovery was made in consequence of a ship, which was bound on a trading voyage to Africa, being shipwrecked on the coast of the county Cork, in 1836. Mr. Richard Sainthill, of Cork, ascertained that, among the articles on board, intended for barter with the natives, were some boxes of *cast-iron rings*, extremely resembling those found in Ireland of *gold*; and on applying for further information to the owner of the vessel, a Liverpool merchant, he learned that the ship was bound for the river Bonney, or New Calabar, not far distant from the kingdom of Benin. In exchange for the productions of that country, chiefly palm oil and ivory, it appeared that there were regularly sent, besides various British manufactured goods, a quantity of these rings made in imitation of the current money of the natives, and known by the name of *manillas*. It was stated that the people of the Eboe country, and all the neighbouring districts, use no other kind of money in their commercial transactions; and that this Liverpool mercantile house sent out to the coast of Africa annually about forty chests of such rings, which were manufactured in Birmingham. They were formerly made exclusively of bronze, (copper and tin,) but subsequently they were sent entirely of cast-iron; which seems at length to have given dissatisfaction to the natives, for of late, we understand, no more have been sent. Besides these manillas of bronze, we have it on the authority of Mr. Bonomi, the well-known African traveller, that gold ones are likewise extensively used in Africa. In Ireland they are almost always found made of this metal. One instance only is mentioned where, in opening a tumulus in the county Monaghan, about the year 1810, several thousands of these rings were discovered made of bronze. They were sold to a dealer in metal, and melted down; but one specimen is still preserved in the collection of Dr. Petrie, in Dublin, and perfectly agrees in shape with the African ones. The word *manilla* is Spanish, and signifies a 'bracelet'; hence it is probable that these rings, or some varieties of them, are used by the Africans as personal ornaments as well as money. In fact, Dr. Madden mentioned, at a meeting of the Royal Irish Academy [*Proceedings*, vol. iv. p. 389] that he had himself seen gold rings, precisely similar to those found in Ireland, worn as bracelets by women both on the East and West coast of Africa. There is nothing unreasonable, therefore, in the supposition that the Irish likewise used their gold rings (many of which are ornamental in form) both as bracelets and money.

"Another curious link of connection between Africa and Ireland has recently been discovered by Mr. Francis M. Jennings, of Cork, during a tour in Morocco last year. At Tangier and Mogador he was struck on observing the peasantry wearing brooches or fibulæ of the peculiar shape so familiar to all

collectors of antiquities in Ireland. He made inquiries on the subject, and ascertained that this particular form of ornament has been used by the people of the country for an unknown period of time."

We have to add to this account that the head of the house at Liverpool mentioned in this paper is an intimate friend of ours; and that we have seen the "Ring Money" preparing, by oxydation, on his lawn for exportation to Africa. These rings are *identical* with the Irish ones, and have passed as currency in Africa *from time immemorial*, but only at a distance of 400 miles inland from the coast. What a charming opening to the theorizing archæologist!

TRANSACTIONS OF THE KILKENNY ARCHÆOLOGICAL SOCIETY. Vols. I. and II. New Series. 1856-8.

The transactions of this Society hold their place amongst other publications of the Irish archæological world,—and they hold it honourably. The papers published are not so long as those in the *Transactions* of the Royal Irish Academy, nor as those of the Ulster men in the North; but they are of great interest notwithstanding. Among other improvements introduced into their method of illustrating by the Kilkenny Society, is the use of chromo-lithography, and the insertion of several plates which give the golden and enamelled surface of objects with full accuracy.

The subject of Ogham characters is taken up at much length in this volume, and numerous wood-blocks are given of various inscriptions; but the readings conjectured, and the opinions expressed, especially by Mr. Williams, of Dungarvon, are so wild and theoretic, that they might suit a set of "Druidic" antiquaries, or would do well to produce at an Eisteddfod, but are not worth controverting by real *bonâ fide* archæologists. We must wait, in fact, for Professor Graves' long promised work on this subject; and we must also wait until the discoveries lately made by members of our own Association (for Wales abounds in Oghams) can be accurately examined, verified, and illustrated, before it would be at all safe to pronounce dogmatically upon these much controverted characters. Suffice it to say, that great and unexpected light has been derived from quarters of very remote promise; and that several careful observers are at work upon the subject. Valuable papers, illustrative of Irish history and local customs, are to be found up and down throughout these volumes.

